THE
Britannian Magazine:
OR, A
New Art of Making
Above Twenty Sorts of
ENGLISH WINES,
VIZ,

Of { *Apples*, *Pears*, *Peaches*, *Cherries*, *Plums*, *Sloes*, *Damasins*, *Quinces*, *Figgs*, *Gooseberries*, *Mulberries*, *Currens*, *Blackberries*, *Elderberries*, *Roses*, *Carnations*, *Cowslips*, *Scurvy-grass*, *Mint*, And *Balm*, &c.

More Pleasant and Agreeable to the *English* Constitution than those of *France*. With the Way of making Brandy and other Spirits: As likewise how to make Artificial Clarets, Rhenish, &c.

The Third Edition.

To which is added, The Foundation of the Art of Distillation: Or the true and genuine Way of making Malt into *Low-Wines*, *Proof-Spirits*, and *Brandy-Wines*, compliant to the late Act of Parliament concerning Distillation.

By *W. T.* (M. D.) Worth.

LONDON: Printed for *N. Bodington* at the *Golden Ball*, in *Duck-Lane*.

TP504
Y9

Dr. Worth's *LETTER*,

IN

Anſwer to *W. R.* Gent.

In which the Foundation of the Art of Diſtillation is handled, being a Key to the following Treatiſe.

Eſteemed Friend,

YOurs I have received, and having conſulted the Matter therein contain'd, I ſhall in brief return you this, by way of Anſwer, to what is there deſir'd: Firſt, I need not to make any Apology to the Diſtillers concerning the publiſhing the Grounds of that Art, ſeeing 'twas with a deſign to ſerve the Publick. And, ſecondly, as to the Book it ſelf, and the Proceſs therein contain'd, which ſome, when they ſaw the Copy, were of Opinion, that I had there made the Art too plain; whatever others may think, I can ſincerely ſay, That I took a Medium in my Writing, that ſo the true Enquirer might receive profitable Inſtruction thereby; and if any thing may remain yet dubious in any point, for want of knowing the

Phraſe of the Land, I ſhall be ready to explain my ſelf, as I have promiſed in my Book, in order to gratifie thoſe that deſign the publick Good, and I hope you are of this number, as the ſhadows of your Letter ſeem to appear; and in Anſwer to your Requeſt I have ſent you the true and genuine way of working Malt off into Low-Wines, Proof Spirits, and Brandy-Wines: I have ſet forth my Experience concerning Diſtillation in ſuch a Method, that none of the *London* Diſtillers can object: Thus,

Firſt, Heat the Water a little above Blood warm; that is to ſay, between Blood-warm and ſcalding hot, and then, the Malt being in a Maſh-Tub, add ſo much Liquor to it as is ſufficient, juſt to wet it, and this is called Maſhing; then row or ſtir it up very well for half an Hour together, till 'tis all mixed in every part; then cover it over cloſe with a Maſhing-cloth, ſtrow it over with freſh Malt and let it ſtand an Hour and half, or two Hours; and then let off, and maſh again with freſh Liquor, and row it up as before, but let it not ſtand above an Hour and ſo a third time, but then let it not ſtand above half, or three quarters of an Hour; ſome will wet their Malt a fourth time, b

Obſerve, Some let every Liquor ſtand an Hour on the Grain.

in my Opinion 'tis not fit to ſtill, but only for making ſmall Beer, or being warmed to put on freſh Malt in another Maſhing.

Now every Wort that comes is pump'd up out of the under Back, into the Cooler, there to cool, and then from the Cooler into the Waſh-Backs, and there let it remain till all the three Worts come together; and by the way obſerve, thou art neither to hop nor boil thy Wort, as for Beer: now when this is down in the Back, add to it of good Yeſt, and work it up as for Ale; now as the Yeſt riſes, beat it down again, and keep all the Yeſt in, and let it work five or ſix Days, in which time 'twill be ripe, which thou may'ſt know by theſe Signs: 'Twill work it ſelf down again flat, and then the thick Yeſt will ſink to the bottom, and what lies on the top will be a kind of an hoary or yeſty Head; and you are to obſerve, that your Waſh muſt neither be ſour nor ſweet, but taken in a medium between both; for then 'twill be moſt profitable for the Diſtiller.

Now, when you have proceeded thus, pump up the Waſh out of your Back into the Still, and obſerve, as you pump, to row or ſtir up all together, that ſo the thick in the bottom may be brought up; the Still may be filled ſomething more than half, or

two thirds at the most; then clap on your Head, and make a good Fire, until it begins to work; the Head may be put into the W[illegible], and all luted fast; and the Still being brought to work, the Fire may be damp'd with wet Cinders, Ashes, or the like: Now in the first Extraction, in drawing off your Low-Wines, 'tis very observable, that some Malt will at the beginning run off a Can or two of Proof-Spirits, and then it generally runs very long; other Malt will sometimes run as long, altho' at the beginning not so fully proof; now your Low-Wines being all run off, 'tis observable they will by lying much better themselves; for which reason some clap them in the Sun to sharpen them; others in a cold Cellar, to make them mellow, which indeed ought to lie ten, fifteen or twenty Days, before you proceed to a second Extraction: Now, as they come fine by rectification, into high Spirits, they will lose by lying.

RULES *to know what Quantities may be extracted from every Quarter of Malt.*

YOu must in the first place make about fifty Gallons, or something more than three Barrels of Wash, and that in the first Extraction will make thirty two, thirty four

or thirty six Gallons of Low-Wines, and these Low-Wines, if you let them lie, will in the second Extraction make eleven or twelve Gallons of Proof-Spirits; nay, some Malt will make thirteen Gallons, especially if in the second Extraction you add a Can or two of Water into the Still, and such Malt will run two or three Cans, or 7 or 8 Gallons Proof-Spirits, if it be a great Still.

Thus much (*Esteemed Friend*) for this part: I shall now answer what remains, *&c.* in Page 60. concerning *Aqua Vitæ*; for I say, these Rules do agree with that Brewing, where I say the Wort is not fully rich of the Malt, and therefore to be distilled as soon as 'tis well wrought; but if it is to be made into very strong Beer, then it must be boil'd and hopp'd, and lie to stale, the longer the better, so it keeps its Body: For this reason stale Beer, Cyder, old French Wine, and Rhenish, are at all times fit to be work'd. And again, concerning the Dutch way of Mashing, in Page 61, 62. I say, 'tis the most advantageous way, with this Proviso, that you prevent the Low-Wines from a tongue, or the Still being burn'd, by drawing off the Liquors, knowing the use of a Press, which will bring forth all the Substance. And again, what you query in Page 64. concerning Honey, Sugar, and

Molossus, the quantity of the Water, there is an Error in the Press, as you may see in the *Errata*; for it must be thirty four, or forty Gallons of Water at the least to that weight; and the Water being made a little above Blood-warm, it must be stirred and well united together; and being dissolv'd, add your Ferment, and work as the Book directs. *Glauber* advises a sixth, seventh, or eighth part of Water; but I say, that is too much; for it will not yield so large a quantity of Spirits; but he says, it makes it the more grateful. But the other way you may have ten or eleven Gallons of Proof-Spirit from one hundred weight of Molossus.

Now, as you desire to know when certain Spirits are fermented, take this Rule: Take three or four spoonfuls in a little Dish in the Left Hand, and a Candle in the Right, and throw the Liquor in the Dish on the Still-head. being hot, and what runs down clap the Candle to, and if it burns, 'tis well wrought, but if it burns not, and clings clammy to the Hand like sweet Wort, then is it not fit for stilling until better fermented.

Now what you query concerning Back going backward, and not kindly fermenting; how to raise it again, I know no better thing than hot Liquors and new Ferment sometimes adding either Rhenish Lees, Ta-

ta-

tar, or a Stone or two of *Calx vive* Mustard, Rape, French Sweets, *&c.* as we have spoke in the Book. Thus much shall suffice concerning the first and second Extraction, we shall now proceed to the third, call'd *Rectification.*

Indeed Rectification is that on which the whole of our Art depends, and about which there is so great a Noise made in the Town, and he that doth perform it best, must needs be the best Artist. Now we say, that the whole Art of Rectification consisteth in bereaving every Spirit from its external Sulphur, and reducing it to its *Vita media*, or middle Life, a middle Nature being introduced, naturalizating it to that of Brandy; which to perform, some rectifie from Bay-salt, others from the Lees of Wine or Cyder, with addition of Clary, Orrice, or Ginger, *&c.* in such a quantity, as only to give it a tangue or flavour, and every Extraction they add a pretty quantity of Water into the Still, the more to mellow and tine the Spirits; and having brought them to fine Wares, they may be allay'd by Water or Liquors to proof. Now 'tis observable, that most or all English Spirits are of that nature, as to return to their old Friend, Mr. Hogo, if they lie long, as the Wares about Town do plainly manifest, let them

be ever ſo highly drawn; and therefore there is no other way, but to perform it by ſuch things, as by their homogeneous Nature will lie and mellow, and exalt the Liquors; concerning which we ſhall treat of more at large, for your Satisfaction, in our Second Part, as it paſſes the Preſs. So in the mean while, deſiring your acceptance of this at preſent, I remain Your's at command in all that is agreeable to the publick Service:

W. Y-worth,

Spagyrick Profeſſor, and
Teacher of the ſaid
Art in all its Parts.

Cerevisiaris Comes: or the [illegible]
and trace art of brewing
G. 2 n. 1201. 12°. [illegible] 1692

TO THE
Friendly Reader,
By Way of
INTRODUCTION.

READER, *whosoever thou art, it concerns me not, so that thou art but a Diver after the Knowledge of Nature and her Mysterious and Secret Operations; for 'tis to such that present these my Labours: The Matters herein contained are some Rivulets, flowing from the Grand Fountain; for that all particular Forms took their Original from the most general, and are to this day maintained with a quickning Power and Activity of that universal Spirit, that nourisheth the great Fabrick of this World, and every individual part thereof; and to speak more plainly, numberless are the Infants that suck Nourishment from the Breast of this their General Mother; and the Thing most to be consider'd is, that in and through all this, she is not the least debilitated in her strength, or exhausted of her vivificating Power.* There-

Therefore 'tis mostly requisite for every Artist, that bends his Wit to the Study of true Philosophy, to consider and endeavour to comprehend the Nature of Things as they are; and as they originally receiv'd their impressed Forms, as 'twas stamped on them by the great Creator, and how they flowed into the Elementary World, where the Blessing of Multiplication was given, by means of a Seed to that end inclosed in them, and an irrevocable Law established, viz. *that every thing was to multiply in its Kind; for although the Providence of God was such, that the Multiplication should proceed from the general Spirit, yet it was so ordained, that the determination of the same should be by particular Forms; this great Truth is plainly to be observed, as the Spirit floweth and passeth through the Ocean of the great World, and every Part thereof; for certain therefore Man being a little World, and (as I may say) Lord of the Creation, it was so pre-ordain'd, that this noble Creature should receive the Comfort and Benefit thereof in some degree or other.*

For 'tis to be observ'd, that when the Microcosmical World was finish'd, and the Blessing of Multiplication given to all things in their Kind, (as before said) at the close of all Man was made, a microcosmical one, an Abstract and Emblem of all the Works of Wonder, and as he was created in a degree surpassing other Creatures

so had he degrees of Honour conferr'd upon him equal thereunto; for he was not only made Lord of the Creation, but also was placed in the superiour Theatre thereof, viz. *In the Garden which the Lord God had planted Eastward in* Eden, Gen. 2. v. 8. *and* v. 16. *the Lord God commanded him, saying,* Of every Tree of the Garden thou may'st freely Eat, except of the Tree of Knowledge of Good and Evil; *that was the Forbidden Fruit, for doubtless this Tree being adorn'd with so much Beauty and Pleasantness, was set as an Object, to see if Man would transgress against his Creator for trading, shadowy Delights, which could produce no other covering but Fig-leaves, with which too too many in this Age are covered.*

'Tis very observable, that our first Parents were no sooner beguiled by the Serpent's Subtilty and Pleasantness of the Fruit, but they found by experience, that this Fruit of Disobedience which they had Eaten, was tinctured with Death; *for as they were in a state of Innocency, and in the Favour and Presence of God, so on the contrary they became in a state deplorable; for the wrathful Fire stirs up immediately Horrours, Fears, and dreadful Amazements, and hearing the Voice of God, were afraid, and hid themselves from his Presence; and although a general Woe was pronounced unto the whole Creation for Man's Transgression, yet the All-mercifu-*

merciful God provides for a Man a Fountain and Stream of Love, which by their Virtue was to extinguish this wrathful Fire; for Christ is promised in these Words, where 'tis said, The Womans Seed shall break the Serpent's Head, *and many are living Witnesses of the blessed Fulfillings hereof, which, as it floweth forth in its universal Operation is to kindle in the Bosom of its Receiver, Principles and Practices, agreeable to its divine Nature; for such that are thus truly awakened, breath unto the Lord, and travail in Spirit, with this earnest Desire that all their Species may have the Benefit thereof, as knowing that Grace is Universal, and extends to all that will receive the ingrafted Word, which, as the Apostle saith, is able to save to the utmost; therefore, O Man, if thou art destroy'd, thy Destruction is of thy self, as the Scripture saith; for 'twas evident that our first Parents did not only lose the Presence and Favour of God by Transgression, but also were driven out from their Habitation, viz. the Garden of* Eden, *and a flaming Sword was set on the Cherub turning every Way to preserve the Tree of Life; for thus much I will affirm, that the Fruit thereof belongs not to such as are in the State of Disobedience. Now Man having lost his greatest Dignity, I shall consider him, and his Office, as he is placed in the great Field of Nature, stating in some degree, the Differences betwee*

etween the original and fallen State, as may be iſcerned in theſe three Obſervations.

Firſt, 'tis to be conſider'd, that Adam (who vas the Father of all Mankind) was as the Name imports, created of a red quinteſſential Earth, yea, in the very Image of God, and was ndued with ſuch Wiſdom, that he knowing the Nature was able to give a Name to all things, nd as it had a ſymbolizing Harmony to the geeral or particular Forms, and as the Characteiſtical Power had its degree of Purity on the pecificating Sulphurs, or as they were more inerwoven with emerged Corruptions, ſo were hey named; let it be how it will, 'tis plain hat the Beaſts of the Field, and the Fowls of he Air were brought unto Adam, to ſee what e would call them; and whatſoever Adam alled every living Creature, that was the Name thereof; for doubtleſs in this State he ad all the Advantages of beholding the ſame n the great Looking-glaſs of Nature, or that lobe of Wiſdom, whereon the Theological Myſteries did move on its Axis, by the reſplendent ays of Light, which give ſound Judgment, nd opens the Nature of created Beings as they re, and ſhews general Science; for that in his vegetative Garden, the univerſal Spirit muſt undantly flow, even the firſt Ens of that hich ſupplies the great Fabrick of the orld; and every individual Part of the ſame:

For

For as the Learned, and truly Inspired say, that every Atom is a Microcosmical Globe, and internally contains some Essential Idea's of a Paradisiacal Purity, and Man, Lord of all, who was created in the Image of God, and endued with Superiority to Rule, and excellency of Wisdom to know things, as they primitively were; such was the Dignity of Man in his Office in a Primitive State; but in Fallen State, Man is able to comprehend nothing aright; for his Understanding is become darkned, being blinded by the God of this World, running only after the carnal Imaginations of their own Hearts, which are filled with Vanity, Pride and Self-conceit, living in a fading and transitory World, subject to Fears, Agonies, yea, Griefs and Sorrows, Penuries, Wants and Diseases, and in fine Death it self, which makes a change betwee the Pure and the Corrupted, in order to prepar him for another more lasting Possession, &c.

Secondly, *'tis to be observed, that Man wa placed in the Garden Eastward in* Eden, *dress and keep it, this was the excellent Office Man in the State of Innocency, when all thing that were created by the great God, were ve good, which is abundantly more Superior than th which he is now in; for he was put forth to T the Ground, which hath received the effect of t Curse for Man's sake: For the Earth was to bri forth Thorns and Thistles; and as Man was the*

eat of *every Tree of the Garden* (the Tree of Knowledge of Good and evil only excepted) eely; *now must he eat his Bread by the sweat of his Brows, and exceeding hard Labour; for why, the Creation is more thickly cover'd over with the veil of Corruption, which doth stand abundantly more in need of a Help-Mate, than primitively it did, so if Man's Office, as it is to be a Help-Mate to Nature, so doth it require more pains and Industry to perform the same: For although this Nature (God's Handmaid) doth flow forth in her vivifying Power, yet things could never be brought to any true degree of Perfection, much less to any beautiful Form, without the help of Man, as plain may be discerned, in the fruitfulness of a well inhabited Land, and the barrenness of those that are not so; Nature therefore now stands in perfect necessity to be helped forward by the excellent Artist, Man. For now 'tis not only to be dressed and trimmed, and superfluities to be removed out of the way; but also there must be Delving and Tilling the Ground, Manuring and Setting with great diligence, if ever he designs to exalt the Beauty and Form of her appearance to any degree of Perfectness, it must be by a continual and regular ordering thereof: The truth of what is here said, is known to every Vine-dresser and Gardiner, and to other Husbandmen, that do industriously improve their Fields to the greatest advantage; and where some Men's excellency out-does others, as*

may

may be seen by many examples in their improve-
ments; but still all this must be perform'd wit
abundance of more pains and labour, than origi-
nally they were.

A Third Observation is, seeing the excellenc
of Man was such, as to be adorned with Wisdo
and understanding, to know things in their Pri
mitive state as they were; so now he is deprived o
the same, and 'tis impossible for him to arriv
to any degree of Perfection therein, either t
rule or dispense aright of his Office, except h
ask it of the Lord, as Solomon *did to ru*
the Kingdom of his Father, that it might b
for the Glory of God, by dividing and adjus
ing things according to the Volume of Truth
sound Reason, and firm Judgment; this was
acceptable to the Lord, although his Petitio
was great, yet that he asked was small, i
comparison to what the Lord bestowed on him
for to him was not only given Wisdom, bu
Riches, Honour, and Length of Days, an
in so great Superiority to others, that there w
none, either before or after him, that were
be compared to him; and this proceeded fro
his right asking: Now, this Solomon *in a*
his Writings, prefers Wisdom before any oth
Gift; for he says, That all things are b
dung and dross in comparison of it; a
O *Man! One of the principal Seals of Wi*
dom, is to know thy self aright, and in doin
th

at thou wilt know from what thou wast
ated, and for what end; thou wilt also
ow the difference between the Primitive and
ll'n State; also by what Power thou art up-
ld, and from whence Wisdom must proceed,
d what that Power is, that flows into the
nter of thy Soul, that carries a transmuting
wer with it, of changing the vilest of Sin-
s into the best of Saints, and in knowing
s, thou wilt certainly know thy Office and
wer, and what Degrees and Measures are
to be taken in thy exercise thereof; for now
u wilt know the right use of the Creatures,
d in such a way, that God may be Glorifi-
: For as the Apostle saith concerning such,
he recompence of reward was before
eir Eyes, looking towards a City, which
s not made with hands, but the Builder
d maker thereof was the Lord; *they*
w that in all states, Man hath the ex-
ent Principle of Immortality in the Syntereſis
his Fabrick, which was to be dissolv'd
m thence, and to receive the reward of her
ds, &c. *This will cause every Man to*
sider with himself, how he may walk, so
to walk aright, For the fear of the Lord
he beginning of Wisdom, and to heark-
unto Truth, that is Understanding;
efore I heartily wish that every Man might
w the Station the Lord hath placed him

in

in, and how to improve his Talent aright, for we are not to be like the ſlothful Servant that tied up his Talent in a Napkin, and buried it in the Earth, and when the Lord examined the reaſon thereof, he complains, that he was a hard Maſter; but this I can teſtifie, that God requires of no Man more than he hath given him: For where much is given, much is required; ſome had five, ſome ten, and others fifty, here the improvement was to be according to the Principles; for the right uſe of five Talents had the ſame reward as the Improvement of fifty; for the Widow's Mite, mention'd in the Goſpel, was accepted by the Lord, as a deed of great importance for that ſhe had caſt in her all.

Now I ſhall examine by what hath been ſaid, how the Inhabitants of this Land do proceed in improving their Talent, or prizing the great and manifold Mercies beſtowed on them. In our Opinion the returns are very ſmall, for very few there be (in compariſon to the multitude) that are found, that do rightly conſider the greatneſs of the Mercies beſtowed on them; but on the contrary, are ſwallowed up (as I may ſay) in the exceſs of Abomination, the Intemperance is ſuch, that they turn the Grace of God into Wantonneſs, as is too too evidently ſeen by the grand Debaucheries that this Age aboundeth with; for the Sons and Daugh-

te-

rs of Men delight too too much to inhabit
e wrathful Sphere, and from thence send
rth Principles and Practices agreeable to such
Nature, for they are not satisfy'd in their
gligence, in giving their Obedience to the
ord of God, but daily start up new Atheism
nd Schismatical Doctrines to plead for and
aintain their damnable Lust, which indeed
ws into the Pit of Destruction, these have
e Austere and Lustful Principles so kindled
their Intemperance, that their Ambition is
ch, that they lust at all; and are never sa-
sfy'd, without they could enlarge their Tents
d Borders to the greatest of Dignities, they
e for building and enlarging their Barns and
ore-Houses, which points forth the end of
ir desire, which can be nothing but to Eat
d Drink, and be merry, and enjoy them-
ves in the Pomps and Pleasures of this World;
let them remember what was said to one
the Gospel, Thou fool this very Night thou
lt or shalt die, and it may be in his Sins
; and what must be his portion, seeing there
Woe pronounced against such as die in their Sins,
'tis a very bainous one not to use the mercies
God aright; for that which was design'd to
n as a blessing they turn to a Curse, and
are guilty of depriving them selves of the
t benefits, design'd by the bountifull God for
r Temporal and Eternal Welfares, and so

may

may expect at the final end, the dreadful Senten
of Depart from me ye workers of Iniquity, and
Body, Soul, and Spirit, as they rise again,
be cast into the wrathful Fire, there for ever
remain, for as the Prophet saith, the Wo
never dies, nor doth the Fire go out.

Therefore while ye have time prize it, a
esteem not the Shadowy Fig leaves, beyond
covering of God's Spirit, nor the forbid
Fruit more than obedience to God's Comma
for who would willingly lose the comfort o
matchless Paradise, for a dreadful portion amon
Dogs and Sorcerers, without the Walls of
Holy City, which every true Christian both M
and Woman ought to labour to be delivered fro
so indeed ought all so to do by Temperan
Humility, Fasting, and Prayer, and by
stedfast Faith in Jesus Christ *by whose mer*
and by the blood of the Covenant, we are
bountifully redeemed, &c. Thus much for
general Considerations; I shall now come to
down some Benefits as they arise from Tempera
and other disadvantages that proceed from
neglect hereof.

First, the benefits that proceed from Temp
once, are many and wonderful, as may be in p
discern'd from what hath been already said;
then the body is more free, and the judgment m
sound to discern things aright, for the illumin
ing Spirit acts most freely in pure Tabernacles,

Moſes, *that choſen Prophet of God laid*
wn Temperance through his Four Books, as a
ain hinge of Salvation; *'tis the very ſame in*
e great World, for a Temperate Seaſon makes
fruitfull Harveſt, and in ſome ſence the whole
eation ſtands in an Harmony, both in the
ater and leſſer World, having a Sympathy
d Fellow-feeling together; *ſo that, if any*
part rejoice or ſuffer, as 'tis a member of the
at body that will feel of the effect.

And if it be ſo, as really it is, why ſhould
Temperance be obſerved in the right and mo-
ate uſe of the Creature, by which means
lth is wonderfully preſerved, and long life
ected; *for why the Spirits, or the Chariots*
life being kept brisk, ſereme or free, and not
dened with ſtupifying and obnoxious Vapours,
in their power in preſerving the qualities
a due and equal Temperature; *thence the*
beus and internal fire have power Spagyrically
exerciſe the office in diſſolution, fermentation,
ration, purification, diſtillation, exaltation,
ſtion, and maturation of the alimentary parts,
which the fabrick of the body is ſupply'd in
its parts, and maintain'd in due decorum; *nay*
this means the Spirit, Soul and Body are
ngthned, the mind ſo fitted and qualify'd, as
arch into the moſt abſtruſe Secrets of Nature,
ſuch by conſequence may ſooner expect to
n univerſal Science than others, and under-

ſtand

ſtand what is delivered by Moſes *concerning t*
original Chaos. viz. In the beginning Go
created the Heaven and the Earth, and th
Earth was without form and void, an
darkneſs was upon the face of the deep, an
the Spirit of God moved upon the face
the Waters, *with a* lux fiat, *which ſoon pr*
claims its embaſſage, and ſeparated all the
ſtinct natures that lay unfruitfully hidden in t
Pavillions of Confuſion, ſuch was the activi
of the All-ſearching Spirit of God, as to exa
from thence a World of ſubſtantial Harmon
adorning every part with unexpreſſible beaut
from which words it is plain to be conceive
that the Original of all things was a Chaos, v
and without form, yea, a confuſed Mountain
Water, which was potentially all things,
actually nothing; from whence did not only pr
ceed the World (as is ſaid) but alſo that Founta
and Univerſal Spirit, which preſerveth, nouri
eth and maintaineth, multiplying and ſuccouri
being, to this very day; from hence alſo pr
ceedeth by the Fire of Conflagration the Chaos M
gical, the true Exaltation of which, is the great
of Spagyrical Operations, that ever the great G
revealed to mankind: For out of that proce
not only the Authors Sal Panariſtos, *but*
Paracelſus's Sal Enixum, *and the* Sal Mirabi
of the wiſe, together with the Liquor Alka
and Univerſal Mercury of the Philoſoph

with their Aurum potabile, *and grand* Panacea; s *also the perpetual lights of the* Magi, *with* eir, *Malleable Glass, their Tyrian purple, and* rimson die, *and other such like Mysteries,* hich *are only ordain'd for the wise in heart to* joy: *For such, by their temperate Life, are* i only *fitted for a search, but also when obtain'd,* now *how to make a right use thereof; and for* ir *reward, they have not only Wisdom, but* so *Riches, Honour and Length of days; so that* mperance *is a virtue highly to be esteem'd of,* ing *it is an inlet to many others, and such as* ll *produce the most blessed Fruits that are to be* joy'd *on this side Immortality; therefore re-* mmended *to all as a most precious Jewel,* hich *if received and practised, they will find* e *wonderfull and effectual Virtues thereof; and* us *I shall conclude Temperance to be the cause of* uch *good.*

Now *as to Intemperance, it is on the other* nd *the cause of as many Evils; For we see* experience, *that the Glutton never esteems the* nefits *that proceed from Temperance, for that* is *never so well satisfied, as when he is gor-* ndising *himself, making his Belly his God, as* ay *truly call it, for that he riseth in the Mor-* g, *and scarce ever ceaseth lifting his Hand* his *Mouth, until he hath made himself drunk,* d *absorb'd all his Faculties in the excess of the* mination *of the Bestial nature; nay, worse*

 than

vil often ensnares those that are rich, and causes them to doubt, as the young Man in the Gospel did, and therefore Christ said, 'Tis easier for a Camel to go through the eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven *because their Minds are so much on their Possessions; And again, I remember the Devil lays claim to them; for when he took Christ up into an exceeding high Mountain, and shew'd him all the Kingdoms of the World, and the Glories thereof, and said,* All these things will I give thee, If thou wilt fall down and worship me, *&c.*

But lest some should make this Objection, and say, The Devil was a Lyar from the beginning, in pretending to that he hath no right to: *In answer to which, although we allow him to be so, yet we have infallible Truths which demonstrate Riches to be such Objects that hinder the Creature many times from pressing Eternity-ward, and swallow them up in the Delights thereof; this kind of Intemperance is generally attended with a Brother of the same kind,* viz. *Covetousness, which in this place I shall explain to be a longing Eye to other Men's Estates, Goods, Knowledge, or Art, and will undertaken many sinister practises, and gilded pretences, the better to accomplish their end; they are pretendedly circumspect in their Words and Actions, covering their Hypocrisie with the*

extern

external Garments of Religion; but if they cannot get their ends fully answer'd, they will soon manifest their bare Skin, and will either gratifie thee for what thou hast done, with a pretended Scorn of Mumchancy's Silence, or else they will ungratefully tell thee, that they are not so fond of thy Acquaintance as thou mayst think of, without they could get more by it; but let such know, that we are able to discern in the Forehead the Beast's Marks, principally Two, viz. *Covetousness and Ingratitude, which is equal to the Sin of Witchcraft.*

Lastly, there is an Intemperance, which involves in Sin all the rest; viz. *That of Vain-Glory, and to maintain the same, they run into such Notions and Doctrines, which have no Harmony with sound Reason, the Law of Nature, or written Word of God. Now these are such Intemperances as take off the Crown of Glory from their own Heads, and cause them to lose their Dignity to rule as Man, and deprives them of Wisdom and true Understanding, even as I may truly say of that rational Part, given him by the Creator of Nature, and would easily discover to them that they are riding in Chariots of Death, driving* Jehu-*like to the Pit of Destruction; for Intemperance produceth Diseases, and Diseases are part of the Effects of the Curse, and being Death's Messenger, or as Arrows sent from the Almighty; for not*

using the Mercies here bestowed aright; but there is a Tophet prepared of old for such as turn Blessings into a Curse, and for Self-murtherers, and for giddy, high-minded, disobedient to Parents, and for such as dishonour God and his Holy Word.

Such are become the crying and heinous Sins of this Age, and it hath so excited the wrathful Principle causing a central Action on too too many in this Generation, who are like immature Fruit fallen from the Tree, that before they are ripe they are half rotten: For Intemperance blows up the black Coal of Death, that would extinguish the Fuel of the Lamp, before the natural Pondus of the Oil is exhausted, which peradventure is not immediately or so suddenly affected in all alike, yet at the best it will cause it to burn with so much Fury and Exhalation of corrupted Fumes, as to stain the vital and sanctifying Spirit, thence Nature comes to be oppressed, and afflicts the Body, and promotes Terror and Anguish in all the Sensitive Spirits, that while such live they live in Misery, one Sort trembles with the Palsie, another groans under the Gout, another roars with the Stone, another laments with the Pox, another pines away with a Consumption, and some other of the like rebellious Diseases, which are so riveted in by Custom, that they become Chronick

and

nd Hereditary: Now these impostumated Seeds s that which issues forth the wrathful Quality to ther Generations, from whence bud such Diseases as being rooted become the Scoff of Galenick Medicines. Thus (Reader) as Temperance is he Cause of much Good, so is Intemperance the Original of many Evils. Now, as the learned hysicians say, the Cause being known, and uitable Means apply'd, then there may be expected a successful Event to follow: Thus much r the Virtue and Vice of Temperance and Intemperance, which I shall desist from here, and o shall proceed on by way of Observation concerning the right use of Foreign Growths, and also the Nature of our own.

Observe, the all-wise Creator without Exceptions created all things for the Use and Service of Man, and gave him Wisdom to comprehend the same, p.acing a free Will in him as o their Use, which ought to be aright, which I shall here in great measure shew for Information of such as are unwilling to come short f this Point; then they are thus to conceive, hat every Climate produceth some different Effects from that of another, whether it be rom the Heat of the Elevation of the Sun, or Coldness from its Depression, or as the Climates have Adherence to the Torrid, Temperate or Frigid Zones: For although the general Spirit

that nourisheth all things is one, yet different Effects are worked on it, by the various Forms that every Matrix contains for the Specification of Seed, which may in great Measure be conceived by this following Example. Man, the three various Sorts, viz. *White, Tawny, and Black, are all one in Species or Kind, yet very different in Form and Nature of constitutive Principles, for some are more hot, and some more Cold, according as the internal Sulphur is exalted by Degrees by the external Heat of the Sun: For the Torrid Zone causes great Heat and Driness, destroying the* Calidum innatum, *and therefore scarcely habitable; the Frigid Zone obstructs the Circulation of Moisture by the violent Congelation of Cold; the Temperate Zones have an Unity of Heat and Moisture, and therefore mostly inhabited: and all the different Species that proceed from the different Climates, let them be Animals, Vegetables or Minerals; and although of one Kind, yet in Operation do they produce different Effects, the Knowledge of which is that alone which qualifies a Physician; and although this is of so great Importance, yet few there be that consider it aright; for the Illustration of which, I will instance such Druggs and Simples as are commonly administer'd, so by Experience we know their Nature and different Operation; Instance* Rhubarb, *in* China, Turky,

ky, Pontus, or Arabia, *have all some* diffe-*rent Effects, for the choicest of all is* China, *yet all these Foreign* Rhubarbs *from their innate Heat will work in half the Quantity upon the English Constitutions, to that of Monks, or others of our own Growth for where the Affinity is most, the Operation is least visible; some things are so averse in Qualities, that although they may be Medicinal to the Inhabitants of the Land wherein they grow, yet Destructive to those of another; for the Difference of Climates produces different Effects, as hath been before said. Thus the* Turkish Opium *is natural to the* Turky *Natives, and they are wont to feed upon it, esteeming it as the most Balsamick Concrete, a Juice that will maintain their Faculties in such a vigorous Agility, that 'tis affirm'd to give them Strength and Courage; nay they delight so much therein, that 'tis said they are wont to debauch themselves therewith; but whether it is so or not, I shall leave it and pass on to that which we know by Experience; that is, the* Turks *being deprived of the Use of it, they die sooner, and droop more after its Loss than otherwise they do when stinted to half their usual Quantity of Food; yet how wonderful different is the Operation of it on English Bodies, and what stupendous Effects does it work; for Twenty, nay sometimes Ten Grains is sufficient to cause an English Constitution to*

doze his laſt, like as a mortal Poyſon; but 'tis clear from what hath been ſaid, that in its Centre it is not ſuch, but only works this Effect upon colder Natures, by the Activity of the Warmth of its internal Sulphur, which ſends forth the Vapour. Now this thing cannot happen from Engliſh Poppys, *although 'tis a kind of* Opium. *The ſame thing is to be underſtood by the different Products of Wine,* viz. *thoſe of* France *from thoſe of* Germany *and* Italy, *and theſe from thoſe of* Spain *and* Portugal; *for the hotter the Sun is, the more is the Fruit maturated, and dilated, from hence it is that Rich and Luſcious Wines admit of no Argell.*

Thus 'tis plain to be conceived, that the all-wiſe God hath caus'd every Land to bring forth ſuch Products as be moſt ſuitable for its own Inhabitants; therefore as Paracelſus *ſaith,* 'Tis a meer Dotage and Careleſneſs in a Phyſician, to neglect being a perfect one in his own Nation; *that is, by Experience he is to know the Nature and Virtue of thoſe Minerals, Vegetables and Animals, which its own Archeus affordeth, which is ſufficient for a true Operator in Phyſick; eſpecially if they know the Nature of the* Sal Mirabilis, *and Delight in Nature, in its fermentative Vertue.*

But for encouraging that Traffick, which imploys thousands in great Prosperity, and without which a Land would soon groan, as we see by Experience; we shall state some Rules from whence may be conceived the right Use of Foreign Growths as they are brought to us.

First, thou art to know, that 'tis Heat that makes a Perfection and Maturation of Perfect Bodies; for Example there is abundance of the Sperm, Powder of Gold in England, *but the Climate is too cold to bring it to Maturation, the Air being more Crude, Gross and Impure in cold Countries than in hot: We have many Examples of this by the Maturity and Immaturity of Fruits; for as* Sandivogius *saith, the* Orange-Trees *in* Polonia *grow like other Trees, as also in* Italy *and elsewhere, where their native Soil is, and yeild not any Fruit, because they are oppressed with Cold; but if at any time Nature be wittily and sweetly help'd, then may Art perfect what Nature could not; so that wherever the Fruit of any Country hath the full Rays of the Sun, there the Fruit is more mature and ripe, so that the lesser Quantity of it will sustain Nature, especially of those that live in cooler Climates, for should such presume to eat or drink it in as large Quantities as those of the same Climate do, 'twould prove disadvantageous to them;*

them; for a great Fire soon extinguishes a small one; and although the Philosophers Tincture is a Panacea *against all Diseases, yet as* Sandivogius *saith, Many of the wise Men have destroyed themselves by not knowing the right Use thereof; so it is in this very Case, for the more subtil any Fruit is, the lesser Quantity doth suffice; now 'tis Warmth only that causeth Subtilty: For we know by Experience, that Fruits of colder Climates may be taken in the largest Quanties, &c.*

These may be observed as general Rules until I shall enlarge more on them, which doubtless will be in other Volumes written by this Author for that purpose, and in the mean while he knows that the careful Observers will conceive his Mind by what is already done; I shall therefore conclude with this, concerning the Use of Foreign Growths, and so proceed to give some wholsom Directions concerning the Growth and Products of the Netherlands, *and its Neighbouring Country* England: *'Twas chiefly for this End the Book was written, as may be discern'd by these following Reasons.*

The First Reason obliging me to write this Book, was to let the Industrious know, that there are Wines and Vinous Spirits to be made out of all sorts of Growths, as will be

deliver'd

delivered in the ensuing Treatise, and principally from Apples, Pears, Peaches, Plums, Apricocks, Cherries, Rasberries, Goosberries, Blackberries, &c. And again, the Taste of these Wines may be alter'd, and exalted, by the Signature of several Herbs, and by consequence, many Artificial Wines may be made, and brought to shew forth some excellent Virtue, which may be yet more and more advanced by the Noble specificated Sulphurs, or Balsamick Oils, so prepared as to be fermented in; but this being a Spagyrick Operation, together with the Essence of Wine, and the Essential Salts, and my highly exalted Sal Panaristos, Sal Mirabilis, and Sal Elaboratus, and the Element of Fire of Venus, and such like Arcana's, which do Refine, Exalt, and cure Sick, Ropy, and Diseased Wines, without Arsenical Poison; but these belong so perfectly to a Son of Art, together with the making small Wine strong, and making Wines-Royal, that I have in this Edition laboured the more to demonstrate the same by such Words and Examples, which may really inform the true Diggers of Art, which was omitted in the former Impression: I have also laid down very plain and easie Receipts, which may comply with, and fit all kind of Genius's: I have endeavoured to omit all Prolixity in Words, throughout the whole Treatise, lest it might

prove

prove as unfruitful, as some others have done, which serve more to amuse than instruct the ignorant, especially in such things as they are not accustomed to; and so, many noble Inventions have been laid aside, as unpracticable, to the great disadvantage of the Land, and dishonour of the Authors thereof: In Fine, for the prevention of all this, and much more (that might be said) of this Nature, I have proceeded in Teaching this new Art of making Wines, according to the Rules and Method observed by the Wise Schoolmaster, in Teaching his young Scholar the first beginning with A B C, *and thence gradually proceeding until they are able Grammatically to demonstrate the root of Languages; And although this was originally but as a Mite in Philosophy, or as an early born Babe, just able to speak the innocent Language, yet 'tis now so plenourished up, that it may be said to be grown up to a manly Stature in Art; and I am resolved to continue my favourable Aspect to it so as to make it become serviceable to its choicest Friends.*

Therefore, O ye Nobles and Gallants of the English *World, I thought it convenient to let the excellent Spirit amongst you know, that we highly accept of your encouraging useful Arts, which may be yet in a far higher de-*

gre

lone perform'd, than hitherto; because your the nd doth richly abound with such Growths not d Products, as few Lands do excel. For ven s Britannick Island brings forth that Cha- e, t from whence ariseth the first Matter and l dis d of the Mineral Kingdom, out of which, fo those substantial Glories of the Mineral mor ngdom, and Medicinal Monarchy, which the hav losophers have written of. As to the Wool- ma Manufacturage, it helps to cloath the In- Me bitants of other Lands. As to the Linen r, i anufacturage, established by the Parliament, ennin e my last Impression, under so honourable a eding le, gives me great satisfaction, since it is so emon dustriously encouraged, I can suppose no o- thoug r, but that it will so flourish, as to abound. hilos s to Food, it is with such great variety of ble t shes, as is not only sufficient to refresh, but now s o pleasingly to answer the greatest Curiosity, wn u at the most difficult Palates may modestly m r quire: The like is to be understood concer- to i g Wines and other Liquors, which might to i brought to a Superabundance, and the more- ecially, if the almost Sacred Law of Tem- rance was but duly regarded.

of th

t to l A Second Reason that obliged me, was, , th at although there was various Books of Di- usef llation extant, yet they are now of little ser- her d se; because the Basis they went on is over- gr thrown,

thrown, and the Constitution of Distillation so altered by the Parliament, that no Wares to be made or sold, but what are Distilled fro found Grain; I have therefore offered to t Industrious, and honest Minded, some Consi rations concerning the encouraging and erecti of a Brandy Manufacturage here in Englan *and by such Manuductions we shall not o be able to supply our Defects at home, but so upon such good and advantageous Groun that our Wares may become vendible in oth Lands, to the great Advancement of our ow and then we might in time expect the Wa and Forests, and Hills, to be converted i fenced Fields, and pleasant Gardens, filled w all such sort of Growths, viz. Orchards, Vi yards, Flax and Hemp Fields, according the natural Soil will best bring forth; by t means many Thousands of the Poor might so employ'd, as to reform therefrom a m more comfortable substance than oth wise.*

For these and such like reasons was t Book printed, and taken apart from my Ch micus Rationalis, *which was composed fr my serious review of that Art, which m in time also see the Light: Therefore I thou in convenient to let the Reader know, that I have come amongst the lovers of Art, ingen*

genious Men; so that Discourse of things this kind have happen'd; that some have en very desirous, that I would first in plain ords communicate to them the Receipts, con-in'd in the subject Matter here Treated of; else that I would be so publick spirited, as print them: Now for substantial Rea-s, I was not willing to deny both, there-e I made choice of the latter; for that the mer would have attended me with Difficul-s and Expence, to have obliged the great riety of Acquaintance; and when this had n done, 'twould have fall'n short, perad-nture, of satisfying the hundredth part of Desires of things of this Nature.

Therefore, as 'tis generously Publish'd, so I e 'twill accordingly be accepted, seeing I ommend not so much my self, as those practi-Essays, in making Artificial Wines from e Growths, which to our Knowledge, was ully demonstrated before; and if they were, makes nothing against this, seeing it is so rally acknowledged, that there is nothing ell done, but something may be added to n any Art or Science, and more especially his of Man's Office in the great Field of ure; which if promoted in an acceptable , I have my desir'd Recompence, and I labour in my Day and Time, to be as

serviceable

serviceable (as in me lies,) to the Sons Men; In the Resolutions of which I shall c clude this Introduction, Subscribing my Self Friend and Lover of all Industrious Improvers Art, under what denomination soever. Wi ten, and abundantly enlarged by the Auth so that the Original Copy that was deliv at his House, at the Collegium Chymicu *at* Rotterdam, *is not comparable to it*, &c.

And so Subscribes,

W. Y-WORTH, *Geboorti Van Shipham & Van Rotte dam, Borger.*

Now Resident at *London*, *June* 1691, at the *Academia Spagyrica* va, being Professor and Teacher the said Art in all its Parts.

Vale.

The CONTENTS; or, Chief Heads of the Ensuing Treatise.

CHAP. I.

OF Vineyards, Orchards, *and their Improvement*; *with the best way of Planting* Vineyards, *and how to make the Wine, with the Virtues that proceed from the Vinous Liquor in General.*

CHAP. II.

The Spagyrick Way of dissecting Concretes, and the Office of Essences in exalting Wines.

CHAP. III.

The way to make Wines of Apples, Pears, Peaches, Cherries, Plums, Sloes, Damascens, Quinces, Figgs; *also from* Goosberries, Mulberries, Currens, Blackberries, *and* Strawberries; *also from* Roses, Carnations, Cowslips, Scurvygrass, Mint *and* Balm, *and other Trees, Shrubs, Flowers, and Herbs.*

CHAP. IV.

Observations in making Wines, and how to make Artificial Wine, Artificial Clarets, and Rhenish, and to make Mead, &c. *with several other useful Receipts.*

CHAP. V.

Of the clause in the Act of Parliament concerning Distillation, and how the six common

mon Basis's, as of Malt, Beer, Syder,
Grounds of Beer, and Syder, Brewers-w
Molosses, Damnify'd Raisins, low and
Wines, are now converted into the Three
neral Pillars of Distillation.

CHAP. VI.

Aqua Vitæ, *and English Spirits, b*
made according to the late Act, from th
to reduce good and wholsome Brandy, litt
feriour to that of France, *and several*
siderations for the incouraging of a Brandy
nufacturage to be Erected here in Engl

SECT. II.

The Office of these Spirits, concerning
king Cordial Waters, as Cardamum, C
way, Angelico, Mint, Balm, Hearts-e
an Excellent Plague-Water, Stomach-W
Irish Usquebaugh, Aqua multa series
treble Water.

SECT. III.

To Dulcify, Colour, Refine, and perfume
ters for Sale.

CHAP. VII.

Of Spirit of Elder, *Spirit of* Scur
grass, *and other hig Spirits, fit for* China
pan, *and* Lack Varnish, *with their several*

CHAP. VIII.

A General Treatise of the Original and
ture of Diseases; together with their Cur
Spagyrick Medicines.

A Postscript, containing Rules in the
ting Syder.

A New

ART

Of Making

Wines, Brandy, &c.

PART I.

CHAP. I.

which we Treat of Vineyards, Orchards, *and their Improvements.*

NOW as to what concerns the *Vitis* or *Vine*, we ſhall briefly but candidly handle; Firſt as to the that agrees moſt to the Vine, it is of a ous and ſulphureous nature, which is , looſe, and moiſt, which proceeds from reat unctuoſity, of which kind we have ſtore in *England*, in many waſte places, n *Ireland* much more abundant, where

I ſuppoſe that Vineyards might be plant
with great advantage; but however, if
ſtory is true which *Glauber* tells us,
that vines might be made to grow in h
Rocks, without Earth or Dung, only by
ſolving and reducing the hard Rock to
by Vegetable Vinegar, and ſupplying
with the ſame at the fall of the Leaf, he
'tis much better than Cow-dung to nou
the Root, and if we will but rightly
ſider the things as they are, we find that ou
ſuch Stones is made Lime, out of which Li
by the acid juice of Vegetables is produ
a Nitre, which is the nouriſher of Seeds,
cauſe it hath its original from a ſulphure
fatneſs, which attracts a ſalt from the
which is the Chariots of the Unive
Spirit, and ſo become ſatisfied by the
Gas: I have ſeen by experience this th
for in *Holland* in the Winter time, g
quantities of Niter have workt themſelves
of the Walls, which by Diſtillation would
ſweet, pleaſant, red, ſulphureous Sp
but 'tis to be obſerved, that generally
Lime is made from Shells, as Oyſters,
ſels, Cockles, *&c.* theſe being calcin
you make Lime, and the ground ma
therewith, it makes a richer and more
tile Soil than hitherto hath been kno
practiſed in *England*, eſpecially for

d cold Lands, which want the ſalt nitral
rtue, which is the feeder thereof; and by this
ans, the ground might be ſo ordered, as
nes might be well planted upon all the
ly parts of this Country; nay Orchards
ght be made fertile, by this and ſoot mixed
gether, and the root being opened about
ruary, and the old Soil taken away, and
s added in its place, and after three days
oſing to the Air, let it be cover'd up as
ore, and ſo your Tree ſhall bear much
re abundantly than otherwiſe; neither
his ſo difficult or chargeable; for if you
e the Root about the latter end of *Febru-*
and expoſe it ſeven days, 'twill attract
m the Air ſufficient nouriſhment, being
in covered, and this method obſerv'd
follow'd, they will bear plentifully
eral years. Now there is a late Writer
hich ſpeaks againſt all kind of Science,
wing little of any, and yet would be
em'd the only reformer of Old Errors)
ects againſt the opening the Earth about
Root of the Tree, ſaying 'tis an exact
to render them uncapable of bearing,
n alas this man is highly miſtaken in this,
ell as in ſome other of his rough notions,
that true Philoſophy doth demonſtrate,
the Air is the life of all things, in whoſe
gs is conveyed up and down the vital
breath

breath and Spiritual moisture, that is th
nouriſher and upholder of beings, and h
that would be better ſatisfied, in this poi
I refer him to *Sandivogius, pag.* 97. whe
he treats of the Element of Air; and Phil
phers ſay that Minerals have their Roots
the Air, but Heads or Tops in the Eart
and this muſt proceed from the ſalutifero
and nouriſhing virtue it hath to beings, wh
ther Animal, Mineral or Vegetable. I w
therefore lay this down as an infallib
Maxim in Philoſophy, that the Air as
acts and is concreted in a ſulphureous Mat
to a nitrous Ens, is the nouriſher of
things; for as the Rain diſſolveth the S
Nitre, that ſharpens the Water by its Ac
mony, this diſſolves the Seed in the Ear
and this diſſolution is the Key of generati
Now by the ſame power things are gene
ted, by the ſame likewiſe are they nouriſh
for the nitro-ſaline Virtue is by
internal Archeus or Central Sun ſu
med into the powers of Trees, Shrubs
Plants, and ſupplies the radical moiſt
and eſſential juices thereof. I rememb
paſſage to this purpoſe, written by
Welch Van Shandragh, that in ſome Pl
'tis good to turn the Roots upward, as
Philoſophers do their work, which
Vinitorians do imitate at *Ramſthat*,

rder the Roots of the Vines ſo, as they bring Grapes, according as they will have them o their fancy. If in *February* the vine is cut, s Yearly it is done, the cuttings are re-erved and dreſs'd, their length is a Cubit; heſe are put into the Ground preſently (yet he point to go out) where they are kept, ſtill o a certain that they do not loſe their moiſt-eſs, but remain freſh; in *May* they are aken out again, on the thickeſt part they are ut even one after another, with a ſharp ife, they muſt not be cut ſloping but even; f theſe cuts one or two hundred are tied up n bundles, many ſuch bundles are made, heſe bundles are thruſt into the ground in n even place and ſet in ſmooth one by the her, then a round pit is made knee deep, nd the bundles of cuts are laid in the pit, et ſo that the heads are turn'd upwards to-ards Heaven, and the points in the round, theſe bundles are ſet cloſe one by o her orderly, and the parts are alike, none er-tops the other, ſtanding ſomething out the ground, all ſmooth and flat, they ing ſet in, the pit is fill'd with Earth, the ads, where the Roots ſhould be ſet on, ok upwards, which muſt with Earth be round, that no Water may run into the when it Raineth, theſe being all ſet into pit, and ſo orde ed as is ſaid, the whole

place is covered, and the outſtanding naked tha
heads with Moſs beſpread over, and over wit
that again lay 3 fingers high of Earth, and pla
let them remain there 5, 6, or 8 Weeks, a twi
is needful: Obſerve that 'tis moſt commo mu
dious for theſe pits to be made near to a give
Channel, where the Water may run away mid
and not ſink into the pit; having thus ſtood nd
they'll contract over their tops fleſh pleaſan ware
to behold, which ſometimes is in 5 or he
Weeks, according as the Weather is good o out
bad; you may at the end of 5 Weeks mak he
a little hole from above, and ſee whethe eyes
by the ſaid ſign 'tis time to take them ou tmo
for the cuts growing to the Moſs is the ſign he g
theſe muſt be preſently ſet into the groun ave
again, which muſt be very good; tur ruſt
them again in their new ſetting, that is th r oth
part where the cut is over grown, and th ſelf
place where the Roots ſhould be driven ne eſe
muſt be turn'd downward, this order mu the
be kept with the ſecond ſetting, dividi ines
the bundles aſunder, and, ſetting 3 and e W
together, and place them a foot aſund uſt
and with the three in the middle a little op roun
looking downward or backward, for th oted
muſt not ſtand ſtreight one by another, ſhoo
in the form of a Gooſe-path or ſtep, call own
ordo quincuncialis; on the point of the o oots
ſtanding yard muſt ſtand three and th cauſe

that they may yield a point, and thus do with all your cuts, which may be put in one plat in lines by one amongſt another; theſe twiggs on the other end thus over-grown, muſt be ſet not upright but ſloping, which gives the quadrant of a Circle, that is the middle betwixt an upright and lying line, and the leg or guard about a foot long upward cover'd with Earth ſloping, ſo that the nether part where 'twas over-grown be but half a foot long in the ground, from the *ſuperficies*; and if that part hath ſore Eyes or Joynts, 'tis to be thruſt in till the utmoſt Eye which ſtands out, that muſt give the growth; if you have thus proceeded you have done well, ye are to obſerve that things thruſt too deep in the ground, be it Trees or others, will not proſper, it cannot help ſelf, 'tis better to ſet them ſhallow. Now theſe are to be let alone 2 years, but Roots the firſt year, and at the time when other lines are digged about or open'd, which is e Week before *Eaſter*, the inlaid Roots uſt be open'd, not only to make the round more porous, and the Weeds to be oted out but the roots muſt alſo be rid of the -ſhoots, and plucked off which grow not ownward on the Roots, theſe off-pluckt oots are not taken out, but let them ſet, cauſe the Roots be not ſtirred.

But if thou wilt repair an old Vine these are taken out, and are now call'd *Wortlings*, because they have gotten abo the overgrown head; the best root on th neither part is fine to behold, looking lik a *Swiberboard*; then you may cleanse ther from superfluous Roots, and may set ther in for a Vine if you please, in the manner it is set down in the Foregoing rules; an such prepared Roots and over grown Vin are far better than others: for these our *Wo lings*, after they have their root well tog ther, are the better able to defend again the frost, when others hang'd about an high with roots, are kill'd by the Fro and so the Vines are the more weakned, a are like old Vines, in respect of ours Be sides, such a stock in the driving is strong than those which are put in the ground p sently after they are cut from the vine wh they must take root, not taken out till they set in the rebstuck.

If a new Vineyard be made of a grou which formerly was full of bushes an hedge for Hares brood, the first new se such twiggs drive so strongly, that the dou number of such twiggs must be laid in 8 or 10 twiggs into one place, all which m prosper, yield and bear Grapes in o Vineyards: for to one stock are laid b

r 4 twiggs, call'd *Palmites*; and that muſt e done for ſome Years together in a new reak; he that doth not know this, and doth ot do ſo, the bloſſom then will fall off year- , the which I have ſeen come to paſs: for ne driving in ſuch a new plat, if the round be good, is too ſtrong, thruſts out nd off the Bloſſoms, that you muſt look for our Grapes in the Spring under the Vines mongſt the Bloſſoms; but if you let your ock grow into Wood, it ſpreadeth in that ew till'd ground, and is weakned thereby, nd brought to a temperature. for each wigg receiveth ſo much ſtrength, and iving as much as it hath need to the full ed, and enough for the ſaving of it; and us your Vineyards being dreſs'd in this anner will prove and yield double more in e Vintage than other men's will.

Thus according to *Van Shandragh*, the hich I ſhall paſs from, the Vintage being ome, let them proceed how they will ſo at they have a good Vintage from the well anuring, ordering and dreſſing their vines, ey may expect good ſtore of Bacchean irtues; the uſual way of making Wines om the Grapes is as follows.

Example.

In thoſe Countries that abound with Vine- rds, they proceed thus; The Grapes

when ripe, are pounded in Troughs; or the more common way is, to put them in large half Buts or Tubs, and tread them with their feet, and afterwards with a large press they press out the juice, as is done in making of Syder here in *England*, this is Barrel'd up and let stand to ferment, and to clear and refine it self; and then they draw it off into smaller Casks from its dregs and this is perform'd naturally and artificially by fermentation, untill the Wine comes to a good body and is fine. Observe, they stop not the Bung-hole in its fermentation, but let it stand with a pibble stone on the Bung-hole by which means it is kept fresh and brisk the longer, and is not so liable to become sower. Thus in *Rotterdam* I have drank Rhenish Wine of considerable age.

Observe, that Wines are preserved from Corruption powerfully and effectually (as experience shews) by the fumes of burning *sulpur vive.*

These are general rules for the making all sort of Wines from the Grapes, but every Country may have some variation in their way, and instruments used; but however from what hath been said, thou canst not be ignorant how to make a guess of the other; for by a Penny we know how a Shilling is Coined.

The

The beſt that are on the *Rhine* are from *Baccharach*, *Herbipolis*, *Klingenberg*, and *Hochheime*, alſo Muſcadine from *Candy*, *Riballa* is a ſtrong *Zant* Wine, *Rappidavia* is a mild wine from *Gallicia*, and White-Wine and Claret from *France*, Canary from the *Canary* Iſlands, Sherry from *Spain*, and ſeveral other good Wines from other parts, which I ſhall paſs off and come to its general Virtues.

The Vine is above any other Vegetable in Vertue, being medicinal from the Roots to the Branches, as thou may'ſt ſee at large in Doct. *Robert Lovel's Herbal*, p. 481. and as *Soloman* ſaith, Oyl makes a chearful Countenance, and Wine makes the Heart glad; not only ſo, but we can ſpeak ſomething of its medicinal Vertues, by our own Experience; for the Rheniſh-Wine is the beſt vehicle for any Medicine adminiſtred in the Stone: White-Wine for the loſs of Appetite or Surfeits, and Obſtructions in Women; Sack for weak and Conſumptive People; the Spirit of Wine to bath Griev'd and bruiſed Parts; the Argell or Tartar hath a vertue ſurpaſſing; for as *Baſilius Valentine* ſaith, he wants Words to expreſs its Vertues; for a Spirit made from the crude Tartar, well rectify'd and ting'd with Verjuice, is excellent for the provoking the *Menſes*; alſo good in the *Jaundice*,

dice, *Dropſie*, *Leproſie*, *Pleuriſie*, *Frenzy*, and *French Diſeaſe*; the Cream of Tartar for Obſtructions, and Hypocondriack Melancholy, and Worms: Tartar vitriolate for *Fevers*, abating Thirſt, opening Obſtructions, and killing Worms; the Salt of Tartar, cleanſed by decoction, is not only powerful in opening of Minerals, but being brought over the Helm, as the Author does it, is the true Key (cali'd the *Circulatum minimum*) by which ſuccedaneous and true ſpecifick Medicines are prepared, which as *Helmont* ſays) cures all Diſeaſes in ſuch a way, that what ſuch will not perform, nothing in the Vegetable Kingdom will be found to do it; alſo the Eſſence of Wine, (which is the union of the fixed Salt and Oyl of Tartar with the Spirit of Wine, ſo as to be brought to a Balſamick Nature) will, I ſay, cure muſty, ſick, and ropy Wines: Indeed I have many more things to write of the Nature and Vertues of Vinous Growths, and principally of the friendly and balſamick Nature of Raiſins; but ſeeing it will be done in another place, I ſhall omit it here, and ſo proceed to the Anatomizing of Concretes.

CHAP

CHAP. II.

Treateth concerning the Spagyrical way of diſſecting Concretes, and the Office of Eſſences exalting Wines.

FIrſt we ſhall conſider the various ſorts of Diſſections there be, to be perfor-med through Chymical and Spagyrical O-perations, between which I put a conſide-able difference.

For by Chymical ye are to underſtand ich Diſſections as are made by the vio-ence of the Callenary Fire, which rends under thoſe tender Parts and interwo-en Atomes, which Nature had ſo friend-y united by her internal Motion and hid-en Power of Digeſtion, Fermentation, nd Concretion, and where this is per-orm'd in a pure Matrix, generally there roceeds a perfect and pure Birth; but eſe being thus ſeparated, and eſpecially thoſe things which are tender and vo-ile, the precious Life and Virtue there-is put to flight inviſibly, as the Spirit at Man's Deceaſe, and nothing but the are Principles remain; but that you may e better underſtand what I mean by this viſible Life of concreted Beings by which

the Principles are held in Unity, so as to maintain the Texture of that Being, I shall give you an Instance, which to demonstrate, proceed thus;

℞ Twenty Gallons of a fragrant Wine, put it into a Refrigeratory with its Helm, lute all close, and distill off the Spirit, as long as any will come good, then let all cool, draw forth the Fleam, in which there is Salt of Wine, and add the Spirit drawn off to it again, and the Pondus will be very little diminished, but the alteration will be very considerable; for as it was before pleasant and fragrant Wine, the tie being broken, it becomes stinking and obnoxious and unsavory to be drunk; for why, the Life is fled away invisibly, as is plain, because all Savour proceeds from thence; and I do affirm, that he that can reduce this to its first state of fragrancy, deserves the name of a Philosopher, and to wear the Garland amongst Spagyricks, not that I think it impossible to be done, but difficult, and cannot be performed by any other way and means, but that, which adds a new Life by Fermentation, and yet not destroy the Original Nature, and Form of the specificated Sulphur therein contained, call'd the *Callidum innatum*, of which no Being can

deſtitute; and yet this reuniting Menſtruum muſt have power to blot out the evil Character, and hidden wrathful Quality of Death, which the violency of Fire hath ſtirr'd up, and appeaſe again, ſo as to make it harmonious Unity. Of this Nature is the Eſſence of Wine, and *Sal panarißos*, but theſe are Spagyrical Operations, and ſhall be touch'd at in their proper place; we ſhall now return to ſpeak of the Office of Chymiſtry, and that part of it, which may ſeem pertinent and advantageous to us in this Diſcourſe, which is principally that of Diſtillation, which retaineth and condenſeth the looſe Atoms, eſpecially thoſe of Spirits, after Fermentation, and thoſe let them either be Vinous, or Urinous, or very Volatile; now Eſſential Oils are alſo made by Diſtillation, requiring a greater degree of Fire, being the Sulphurs, in another and more ponderous Form; it is alſo profitable for making acid Spirits, and alſo to make *Sal alkali*; for why, the Fire of Calcination burns up all evil and combuſtible Sulphurs, and fixes down the more ponderous Sulphur, and incorporates it with the groſſer parts of the Body, and ſo aſſumes a new Form, containing its Sulphur in *occulto*, for all Salts are ſalino-ſulphureous, and all Sulphurs

phurs ſulphureous Saline, as will be mani feſted by Union and Retrogradation of For and Volatilization, but this being a Spagyric Operation, it ſhall be ſpoken more largel of in its proper Place; and ſo conclude t uſefulneſs of Chymiſtry, as to this par only to conſiſt in Diſtillation and Calcin tion; for the other, *viz.* Union and Exa tation, are Spagyrical, which we ſhall no come to Treat of.

Spagyrical Operation is not only a Separa ting of the Pure from the Impure, but al a Re-uniting the Principles, and Bringi of them to a Balſamick and Friendly Natur for we ſee by Experience, the more an pure Bodies are exalted, the more do th contain of the vital Fatneſs, the greater is the Virtue and operative Quality on others, b moſt principally on Vinous Spirits, which a always enrich'd by a ſulphureous Fatne for, as *Glauber* ſays, That Vines draw Odo and Savors from the Earth beyond all oth Plants, and that Savors may be communic ted to the Vine by the Skilful at Pleaſure, bo in their Growth, and after they are matur ted; if the Herb *Scarlet* be caſt into Rheni Wine, it becomes very little inferiour Muſcadine; and again, he ſays, that tho rich Wines on the *Rhine*, before-named, a (as he calls it) upon a Mineral Soil, a therefo

therefore ſuck up the univerſal and balſamick Fatneſs from thence, as may be ſeen in *Pag.* 126 *par.* 2*d.* where he ſays, That if the *Scarlet*, or any other odoriferous Herb be applied to the Root of the Vine, 'twill beſtow its Odour on the Grapes: He further ſays, That if you pour any Oil upon the Root, of a ſweet and odoriferous Nature, the Vine will produce Muſcadine for Ten Years; and 'tis obſervable that he lays ſtreſs upon the Oil of Sea-coal, throughly cleanſed and rectified with the Spirit of Salt; his Reaſons (as I conceive) be, becauſe abundance of Seacoals grow and are digged from thence; and if this is really ſo, why may not there be an encouragement for Vineyards here in *England*, and other pleaſant Growths, ſeeing there i ſuch rich Soil, and ſo well ſtor'd with Minerals and Seacoal, and we are well aſſured that the Mineral or moiſt Vapour, which is a principal Life to concreeted Beings, in that by its Spirituality it unites with the univerſal Powers, and forms it ſelf into a nitrous or ſulphureous balſamick Oil, nouritheth the Vegetables as it flows forth, and is ſublimed by the Archeus to their Roots, which afterwards is elevated into the Branches, and Fruit thereof, and are changed by the forming Sulphur, all one as the different Aliments,

ments, which we take in, are changed into the Substance of our Bodies, *viz.* into Juices, Blood, Flesh, and such other Parts as uphold the Fabrick of the Body; just so is it in the Mineral and Vegetable Kingdom; for 'tis, as is said, the fat and sulphureous Vapour that nourisheth them, and is by degrees converted into their own Nature, and if any of these want this nourishing Vapour, they soon decay, pine and wither. O how wonderful is Nature in her Operations, and how many Ways hath she unsearchable and past finding out! For, as the Philosophers say, Life is short, and Art is long; but let us return. I say then, that the Earth doth abound with this sulphureous Fatness, and sometimes is so over-gorg'd therewith, that it spews it forth through the Pores thereof, as is evident by *Petrelæum*, an Oil that flows naturally from the Rocks; and this we know, that Art both may and often doth supply Nature's Defects; for if thou take pure Salt of Tartar, and pour distilled Vinegar thereon until 'tis assatiated, every time drawing off the Fleam, and then distill it in a coated Retort by Fire of degrees, and lastly rectify the Oil through the Spirit of Vitriol, 'twill become lucid, pleasant, and fragrant of so great Virtue, that I call it my *Oleum regeneratum*. With this

Oil

Oil much may be done, for fructifying and nouriſhing the Vinous Natures, either externally or internally: I have alſo much to write concerning the ſulphureous Oil of the *Magneſia*, which will revive and cauſe to vegetate afreſh the moſt declining Tree, Shrub, or Plant: How wonderful is the Operation and Virtue of ſuch ſulphureous Fatneſs in the Nouriſhing of Growths, let it be judg'd of by the Judicious, and let a Determination be made therein, only by the experienced Philoſophers or true knowers of natural Things, which are greatly diſcovered to us by our Spagyrical Operation, as they are made in Imitation of Nature; and furthermore, Wines may be wonderfully exalted by eſſential Salts, thus; Firſt, chymically ſeparate the Oil of any Concret, and the Remainder calcine to Aſhes, the pure Salt extract and chryſtallize from thence, and re-unite Spagyrically the fixed Salt, and the eſſential Oil, and bring them to a chryſtalline Salt, or with the Spirit of the Concret diſtil and cohobate ſo long until it is all brought over in a balſamick Spirit, this Spirit being imbodied by the eſſential Salt, plainly manifeſteth its *Callidum innatum*, or drying, enriching Sulphur, which gives Life and ſulphureous Fatneſs, and durable, laſting and ſubſtantial Virtues

unto

ments, which we take in, are changed into the Substance of our Bodies, *viz.* into Juices, Blood, Flesh, and such other Parts as uphold the Fabrick of the Body; just so is it in the Mineral and Vegetable Kingdom; for 'tis, as is said, the fat and sulphureous Vapour that nourisheth them, and is by degrees converted into their own Nature, and if any of these want this nourishing Vapour, they soon decay, pine and wither. O how wonderful is Nature in her Operations, and how many Ways hath she unsearchable and past finding out! For, as the Philosophers say, Life is short, and Art is long; but let us return. I say then, that the Earth doth abound with this sulphureous Fatness, and sometimes is so over-gorg'd therewith, that it spews it forth through the Pores thereof, as is evident by *Petrelæum*, an Oil that flows naturally from the Rocks; and this we know, that Art both may and often doth supply Nature's Defects; for if thou take pure Salt of Tartar, and pour distilled Vinegar thereon until 'tis assatiated, every time drawing off the Fleam, and then distill it in a coated Retort by Fire of degrees, and lastly rectify the Oil through the Spirit of Vitriol, 'twill become lucid, pleasant, and fragrant of so great Virtue, that I call it my *Oleum regeneratum*. With this

Oil

Oil much may be done, for fructifying and nouriſhing the Vinous Natures, either externally or internally: I have alſo much to write concerning the ſulphureous Oil of the *Magneſia*, which will revive and cauſe to vegetate afreſh the moſt declining Tree, ſhrub, or Plant: How wonderful is the Operation and Virtue of ſuch ſulphureous fatneſs in the Nouriſhing of Growths, let it be judg'd of by the Judicious, and let a Determination be made therein, only by the experienced Philoſophers or true knowers of natural Things, which are greatly diſcovered to us by our Spagyrical Operation, as they are made in Imitation of Nature; and furthermore, Wines may be wonderfully exalted by eſſential Salts, thus; Firſt, chymically ſeparate the Oil of any Concret, and the Remainder calcine to Aſhes, the pure Salt extract and chryſtallize from thence, and re-unite Spagyrically the fixed Salt, and the eſſential Oil, and bring them to a chryſtalline Salt, or with the Spirit of the Concret diſtil and cohobate ſo long until it is all brought over in a balſamick Spirit, this Spirit being imbodied by the eſſential Salt, plainly manifeſteth its *Callidum innatum*, or drying, enriching Sulphur, which gives Life and ſulphureous Fatneſs, and durable, laſting and ſubſtantial Virtues unto

unto Wine, exalting both the Taſte and Smell thereof. Thus the Salt or Eſſence of *Wormwood* will make rich *Wormwood* Wine; the like will that of *Mint*, *Balm*, and *Angelica*, *&c.* It alſo gives Fermentation thereunto, and makes it pure Wine indeed as Wine refined from its Lees, and gives it ſuch Qualities as deſerve the higheſt of Commendations, as I could prove by undeniable Reaſons in Philoſophy, which we muſt omit here, leſt this Volume ſhould ſwell beyond its prefixed Limits and paſs on to the meliorating and enriching Wines which is yet more highly to be performed by the Element of Fire of *Venus*, which is made by ſeparating the Sulphur from the *Mercury*, and mortifying the Sulphur, and diſtilling of it into a Spirit, and *Glauber* doth wonderfully commend the Element of Fire made from common yellow Sulphur, and ſays, that if it be put to defective Wine, it is a preſent Medicine; for if any one put a little of it in a Cask of Wine the Wine acquires a grateful Taſte and Odour, and will be ſo comforted, as not eaſily to admit of changing or periſhing as otherwiſe is wont to happen to common Rhenish Wine; ſee more in his Works, *pag.* 3. *par.* And I ſay that Wines are alſo enriched by eſſential and fragrant Oils, ſo prepared a

unite with VVater or Spirit of VVine, or ner VVines; for being dilated by a pro- Ferment, they are easily united, and the VVines are enriched thereby; thou yst remember, that I said in the last apter, that the Fumes of *Sulphur Vive* nderfully preserve and enrich VVines, d therefore such excellent Medicines as ese cannot fail of performing much more gh; and that I may fully accomplish the sire of the Ingenious, I think it conve- nt to speak concerning the Red wine of e Philosophers, which produceth and ma- h my *Sal Panaristos* to appear; for tha is par'd from the three first principles, chry- liz'd in the three last contain'd in the fiery irit of Wine, as *Sandivogius* says, it burns three and leaves one; which is the Dia- ond-like Powder, the true fixed Salt-Nitre the Wise, and as much may be performed it as *Glauber* hath attributed to his *Sal mi- rabilis*. But what shall I say, I fear the time ot yet come to reveal such Secrets in; from hence proceeds the very Key to chiefest of *Arcana*'s, and principally to ctures, Essences or Elixirs, universal particular Medicines, according to the cificated Degrees of the exalted Sulphurs; as *Basilius Valentine* saith, that the Spirit Wine or the true *Aqua-vitæ* of the Wise,

hath

hath been fought for by many, but found
very few: It is the Vegetable Stone indee
and Man loved Gold and Wine above
other Creatures which may be beheld wi
Eyes. Gold loveth Man and Wine, becau
it lets go its noble Parts therein; for
true Spirit of Wine be put to it, bei
made potable, it gives Strength to Ma
and prolongs his Life and Health: F
thus much I am bold to assert, that
Aurum potabile is an universal Medicin
and without a true Spirit of Wine an
rum potabile cannot be made; for Wi
bears Affection to Man, as also to Gold, b
cause it easily unites with the Tinctures
Sol; then it expels Melancholy and Sadne
rejoicing Man's Heart: For there is ori
nally three Stones so call'd, *viz.* the U
nous or Microcosmical one, therefore call
Animal, which may be beheld in the beau
ful Azoth or Lunar Oil; the Vegetab
discern'd in the Vinous Spirit, the Mine
in the golden Tincture, or Sulphur of
ton. The three Triumphant Stones of t
wise Men, *viz.* Medicinal, Transmutati
and Angelical; the Trine Stones or U
versal, most Universal the Caballistic
Elixerating Tincture for Men and Met
so much talk'd of, but so little known;
why? they do not understand the true s

Matter from whence these three Stones obtained, for it proceeds from one confused Chaos, containing a spermatical Essence of all created Beings, the Book of Wonders and Looking-Glass of Nature, wherein so many Mysteries may be discerned Face to Face, that I dare not discover them here, because Time and Place too short; I shall therefore conclude with the Words of *Basilius*, where 'tis said, He that catcheth this fiery Spirit, hath got Victory in this Chymical Battle, *&c.* because from hence proceedeth the Foundation of Hypagyrical Medicines, and consequently the true Exaltation of Wine, which we have here candidly treated of, and so shall go on to the making Wines from the Growths of *England*.

CHAP.

ſant Nature, and ſo become nauſeous
the drinking thereof, and ſo by ſuch
worthy Practices, the People are
times deceived in their Expectation;
although they drink theſe Wines, yet
come ſhort of thoſe Virtues that
juſtly be expected therefrom: The like
be underſtood by Scurvygraſs-wine, and
others ſo made: For theſe and other weig
Reaſons I thought it needful to furniſh e
Family with VVines made from their
Products, which being prepar'd with
Sophiſtication, will ſhew their greater
periority to others, by giving the ſatisfac
Effect deſired, &c. Having thus laid do
and demonſtrated the Truth concern
VVines and the Abuſes thereof, I ſhall
come to give the Receipts to make
ones.

Firſt, the way to make VVines of all k
of Fruits, is generally one, which is, when
Fruits are ripe, they are ſtamp'd, and
Juices preſs'd forth, and then barrell'd
and fermented with a Syrrup made of
gar or Honey, and a little fixed Nitre
ſolved therein; ſometimes we uſe Izing
Flower, and VVhites of Eggs to re
it them down, and being refined, d
herem out into freſh Casks, or elſe bo
of a n up, which may be preſerv'd wond

y by my *Sal Panariſtos*: but by the way, annot chuſe but take notice of a new tended Reformer (though peradventure might cull his Foundation out of my Impreſſion) who ſaith, that VVater ſt be only poured on them, and drawn off hout a Preſs, and then with Herbs or ds, Sugar, Treacle or Honey, being re- 'd or ſweetned, and fermented with, ſt, this he commends above all others, en alas, he is greatly beſides the Mark; r, 1. Wines thus made have not the full dy nor Virtue of the Fruits: 2. Some ſorts ng made with VVater they will ſoon e and ſowre: 3. Treacle hath no Affini- to VVines, 'tis only preſcrib'd for the dul- ying of VVaters, wherefore I rather ſup- e he knew not how to diſtinguiſh the ference of my Receipts: Laſtly and efly, the one general Receipt he pretends will not anſwer the different ſort of uits; for according as their Natures are, ner ſweet or ſower, ſo muſt they be di- ſly handled, *&c.* as will be ſeen by the owing Receipts; for Plums, Quinces, mſins, Goosberries, and ſuch like, ought e made thus, Example on, *Vinum Groſſu-*, or Goosberry Wine. ℞ Eight pounds Goosberries, bruiſe them very well, but to maſh, and put them into a Veſſel,

and

and pour upon them a Gallon of p
Spring Water, or rather its own diſtill'd W
ter, made in a cold Still, and let them ſta
ſtopt in a cold place 24 Hours, and th
put them into a ſtrong Canvas, or Hair B
and preſs out all the clear; then meaſ
how many Quarts of Liquor you have, a
to every Quart add three quarters
a pound of fine Sugar and ſtir it till it
throughly melted, then put it into a Veſ
and ſet it in a cold place, or elſe it will
ſower: and ſo let it work three Weeks o
Month; the Veſſel muſt be fill d full, a
Bung'd down cloſe, that no Air can co
in: after it is well wrought and ſetled,
it be drawn off into ſmaller Ca ks, or
bottle it up, and ſet it in a cold place Th
art to obſerve in the choice of the Goos
ries, they are neither fully ripe, nor
green; for the full ripe will make it thi
and the green will make it ſower; but
them be taken juſt as they are turning;
careful that you ſtop not the Bottle
hard at firſt, nor fill them too full, &c.

Its Virtues.

'Tis excellent in hot and burning Fe
or Agues, to be drunk as a Cordial, it l
the Belly, and cools hot Stomachs,
ſtops Bleeding, mitigates Inflammations

won

onderfully abates the heat of the Face om hard Drinking, by its cooling of the iver; provokes Urine, and therefore of eat uſe in the Stone; but it is not altoge- er ſo proper for cold Stomacks, for fear of ogging the Tones thereof.

Vinum Ribeſium, or Current Wine. ℞ Four allons of fair Water, and let it very gently mper over the Fire, but not boil, then put in ight pound of the beſt Virgin Honey, and iſſolve it well therein, and take off all the um that will ariſe, and when 'tis cold, put into a Barrel, and add to it equal its eight of the juice of Currents preſt rough a Bag in a ſtrong preſs; theſe Li- uors being together Twelve hours, then d to every Gallon of the ſaid Liquor, wo pounds of loaf Sugar, ſtirring and gitating them till diſſolved; then add half Ounce of Cream of Tartar, a little ower, and VVhites of Eggs for Fer- entation, till it refines it ſelf, and be- mes very clear; then draw it into naller Barrels; obſerve, the White Cur- nts make a moſt excellent Wine, which ill imitate ſome ſort of the Wines that me from the Grape: The Red alſo makes od Wine, and drinks very briskly: But e Black Currents are moſt Noble in their edicinal Operation: Rasberry Wine may

be made thus, but the French prescribe a very chargeable way, which is thus; ℞ Gallon of Sack, in which let Two Gallo of Rasberries stand steeping the space 24 Hours, then strain them, and put the to the Liquor, and three quarters of a pou of Raisons of the Sun stoned; let the stand together 4 or 5 Days, being som times stirred together, then pour off t cleerest, and put it into Bottles, and set in a cold place if it be not sweet enou you may add some Sugar to it; but th esteem the aforesaid Liquor better, and be us'd in the place of Sack. Observe t Mulberry-wine may be made the sa way.

Its Virtues.

These Wines are excellent to resist Put faction, quench Thirst, strengthen Appetite, stop Vomiting, fortifying s weak Stomacks; it is excellent in Fits of Mother, provokes the Courses, and div the Epilepsie.

Vinum Sambucum, or Elderberry-Wi ℞ Elderberries, when ripe, pick off green stems, pound them, and press th in a great press, as you do Grapes, Ba them up, and you may add to every Ba three Gallons of strong wort, or the Ho

liq

liquor before describ'd, and ferment with Yest or Flour, and the Whites of Eggs, and a little fix'd Nitre; and let it Ferment well, and refine down, and then draw it off into other Casks; and at the Spring, add into every Barrel, Five pounds of its own Flour, and Five pounds of Loaf Sugar; and this Wine will in Seven Days time, become so Rich and pleasant, so full of Medicinal Virtues, that it outstrips any single Vegetable in those things, that the specificated Sulphur is attributed to, as may be seen more at large in the 16*th* Chapter, where I Treat of the Spirit of Elder; by this same Rule may be made the Wine of Blackberries: Now if you'll have Wine made from Apples, or Pears, then take Sider or Perry, and proceed thus; For Cyder, use the Herb *Scarlea*, the Quintessence of Wine, and a little fixed Nitre, and to a Barrel, a pound of the Syrup of Honey; and after Fermentation, 'tis little inferior to *Rhenish* Wine; for Perry, make use of the Herb Clare, Quintessence of Wine, and to every Barrel 6 pound of the Syrup of Blackberries, after Fermentation and Refining of it, it will out-strip some of our neighbouring Wines. The ways of making artificial Wine, will be shewn in the next Chapter; therefore I shall desist here, as knowing that by these Examples you can-

not come ſhort of preparing Wines fro
Fruits, *&c.* Now of Flowers and Herbs.

Vinum Roſaceum or Roſe Wine; fit a Glaſ
Baſon, or Body, or well glas'd Earthe
Veſſel, and put in three Gallons of Roſe
water, made with a cold Still, and put in
to the Liquor a convenient quantity of Ro
Leaves, cover it cloſe; now if your Body
made of Pewter, you may have a head
ſcrew on, and put it for an hour in a Ket
of vapouring water to purchaſe the who
ſtrength and Tincture of the Roſes; the
take it out, and when cold, gently wri
the Liquor from the Leaves, and ſteep mo
freſh Leaves in the ſame Water, work
before, repeat this ſeven Times, till t
Water is very ſtrong with the Tincture
and then to every Gallon of Liquor, a
three Pound of Loaf-Sugar, and ſtir
till it be throughly melted, and put
in a Cask, and ſet it in Fermentati
with a little fixed Nitre, and Flour, a
two or three whites of Eggs, and let
ſtand in a cold Cellar, and in a Month 'tw
be fit to drink: Thus may be made the Wi
of *Carnations* or other Flowers.

Its Virtues.

The Wines thus made are not only ri
but alſo wonderfully advantageous amon

e diſeaſed, by a manifeſtation of true Me-
icinal Virtue, and therefore excellent for
e ſtrengthning the Heart, it refreſhes the
pirits, and gently cools the Body, making
lenitive, and ſo purges the firſt digeſti-
n of Flegm, ſometimes of Choler: It a-
tes the heat in Fevers, quenches thirſt,
itigates the Inflammation of Intrails; and in
ne, it may be uſed as a good Counter-poyſon.

Vinum primularum Veris, or Cowſlip-Wine.

Three Gallons of fair clear water, and
e pound of Loaf-Sugar, and boil them for
lf an hour, and ſcum it well, then let it
ol, ready to be wrought, then put in 4
arts of pickt Cowſlips, gently bruiſed,
ſpoonfulls of Ale yeſt, and one pound of
rup of Limons beaten with it, and a
mon peal or two, and let them ſtand
ſe ſtopt 3 days in fermentation; then
ain the Liquor from the Herbs, and put
into a Barrel, give it juſt room to work,
d ſo let it remain one Month; then draw
ff into Bottles, upon a little Loaf-Sugar,
rk it, and lie it down cloſe, and 'twill
p a Year. The like may be done with
m-Roſes, or any other Flowers: for I
e ſhewed you different ways, to let you
ow that I am not byaſs'd to one ground; ſo
ope by theſe Examples you may be better
e to make the variations at pleaſure.

Its Virtues.

Cowslip Wine being drunk, is good a
gainst the Palsie, Convulsions, Cramps, and
all diseases of the Sinews: also against th
pains of the Joynts, and Gout, and als
excellent for those that are burst.

Vinum cochleariæ, or Scurvy-grass, o
Spoonwort-Wine. Rx. Scurvy-grass in *Ma*
June, or *July*, and stamp it in a stone Mor
tar, and put it in a large Earthen-Pan, an
sprinkle it over with a little Powder o
Chrystal of *Tartar*, and smear it over wit
Honey, and being covered close, let it stan
Twenty four Hours, in the mean time de
coct to every Gallon of Water, three Pin
of Honey, and gently simper it half a
Hour, scum it, and take it from the Fir
and let it cool, then put your Scurvygra
into a Barrel, and pour your Liquor to i
let the Barrel stand on its end with the Ta
to the bottom; and after 24 Hours draw o
the Liquor, and from the Herbs press all th
Juice, then put fresh Herbs into the Barre
and put the Liquor upon it again, adding
little Barm, let it ferment three Days, th
cover a piece of Bread with Mustard, an
put the Mustard side downward, and so l
it ferment in a cold place 14 Days, or t
it drinks brisk, then draw off the refin'd l
qu

tor, and add more Herbs the 3d time, and
en ferment with the whites of Eggs, flour
nd fixed Nitre, and a little Verjuice, or
e green Juice of dry Grapes, to which
dd 6 Pound of the Syrup of Muſtard, all
eat together, ferment and refine down and
aw it into other Veſſels and in a Month
will be fit to drink; with this and the
lours may be made the True Spirit of
curvygraſs, by a ſeven-fold Repetition. I
all omit the Virtues here, becauſe I refer
to the ninth Chapter, where I treat of the
pirit. Obſerve, that the Wine of Mint
nd Balm, and fragrant Herbs are beſt made
us; Firſt diſtill the Herb in the cold Still,
en add Honey to it, and work as in Scur-
ygraſs; and laſtly, refine it down by a
ie Proportion of its own Syrup, and ſo
e Wine will become wonderfully fra-
rant, containing the whole virtue of the
lerb.

CHAP. IV.

Containing Observations of making Wines, and how to make artificial Malaga Wines, artificial Claret and Rhenish, and to make Mead, &c. with several other useful Receipts.

IN this Chapter we are to draw some general Observations, concerning Wines, in which we shall consider whether or no new Wine, new Beer, are lessen'd in their Virtue by Decoction, as the pretended Reformer says? No; but on the contrary they are made much more wholsome and durable thereby; for in the Elixeration of Malt, the chief Virtue that is extracted by the Water from them is Gummy and Sulphureous, as may easily be demonstrated, if upon the strong infusion of Malt you pour a strong *Lixivium* of *Sal Tartaris*, there shall immediately precipitate a Gummous Substance, which is the Substance drawn from the Malt, and seeing it is really so we know by Experience that gentle Decoction can never exhale these Oleous Parts, but rather concatinate them, making the VVort more clammy and rich; and if you make Vinegar of it, the more it is boil'd, the stronger

ronger will your Vinegar be; but for
eer, when the VVort is fermented, and
rought ſo ripe as to dilate this Oleoſity in-
a Spirituality, then I ſay, Decoction de-
roys it, becauſe 'twill ſend off its Spirituali-
, and ſo 'twill do in VVine too; but yet
e Learned and knowing *Glauber* ſays, page
co. Part 1. That VVine may not only be
rought to Muſt, and by gentle Evapora-
on ſo condens'd to the thickneſs of Ho-
ey, that it may be the better tranſported,
t alſo 'tis for the bettering weak and a-
d VVines, and making them the more no-
e thereby; nay, he ſays they're to be made
undantly ſtronger, than when they came
ſt from the Grape, only by adding there-
VVater, or ſmall VVines, and fermen-
g again, with the Quinteſſence thereof,
thou may'ſt read in him at large: Hence
may be clearly diſcerned, how eaſie it
for unexperienced Men to be deceived
their Judgments. But however, I ſhall
s them by, and proceed further to the
provements of VVines. It is well known
every Vintner, that by the natural Acti-
of the Hogshead, abundance of Fat,
h Lees, or Mother, will fall down, which
ave heard a Man in *Holland* affirm, that
could with eaſe make thereby an Hogs-
ad of VVine again equal to its original;

but this is alſo difficult to any but a Spag
rick Philoſopher, who knows the virtue
the Quinteſſence of VVine; but howeve
'tis common to draw off ſmall VVines, a
put them on ſuch rich Lees, and then
fine them down again, by which the VVi
are wonderfully better'd: VVe alſo ſee th
VVine is fed with proper Food, which
ſweet Fleſh, Salt of Tartar, or more pri
cipally the ſweet and volatile Spirit of Ta
tar, and yet higher, with the Quinteſſen
of VVine, as was ſaid in the 2d. Chapte
by eſſential Salts, and prepared Oils, alſo
Herbs, and things of an Aromatical N
ture; we are alſo ſatisfy'd, that of tw
Pipes of ſmall and weak VVines, one ma
be made; for, as *Glauber* ſaith, Page 15
Part 1. Nothing can be found, which ma
render ſmall VVines better than the Anim
or Quinteſſence extracted from other Wine
for the Animal of VVine only, and nothi
alſe, can encreaſe the Strength of VVi
Neither is the compariſon of this Melio
tion of VVines incongruous with two to
Garments, neither of which can be wor
but if either of theſe is cut, and that wh
is whole and good is ſewed to the oth
and ſo of two, one whole Garment is mad
then that Garment may be worn, when y
before, neither of them was uſeful; whi

poin

points out the very manner by which it is perform'd, to draw forth the Spirit and Quinteſſence of one, and let part of the whole be fermented and dilated into another: Theſe and many other ways there be to enrich VVines, which we ſhall here paſs by, and proceed to our intended purpoſe, *viz.* artificial VVines, and firſt of *Hydromeli*, or Mead. ℞. Twenty Gallons of the beſt Spring-water, that can be gotten, and put it over the Fire, and let it ſtand for 2 or 3 Hours, but ſuffer it not to boil; and to every Gallon add 3 Pound of Virgins Honey, and let it gently boil an Hour or more, and take off the Scum in boiling; and when 'tis almoſt cold, add two ſpoonfuls of Ale Yeſt to every Gallon, and ſo let it work two Days; then Barrel it up, and add to every Gallon of Liquor, Nutmegs, Mace, Cinamon, in powder of each half an ounce, tie it up in a Bag, and caſt it into the Liquor, then ſtop it cloſe for a Month, two or three, the longer the better: draw it out, and Bottle it, putting in a Bit of Loaf-Sugar.

Another highly eſteemed of ℞. to every Gallon of the cold diſtill'd VVater of Cowſlips, or Spring-VVater, two Pound of the beſt Virgins-Honey, and to every 20 Gallons add in the boiling a good handful of Marjoram, Balm, and Roſemary, and

before

before 'tis quite cold, ſtrain it through a Sieve, and ferment it as before is ſaid, then add in the Barrel Cinamon, Nutmegs, Mace, Ginger, Orrice-Roots, of each half an Ounce, and 3 or 4 Lent-Figs, and let it work and refine as the former, and Bottle it in the ſame manner. Obſerve, that the French ſhew the way of making Methegline or Mead ſtale quickly, by ſmearing over Bread with Muſtard, and laying the Muſtard ſide downward, as is ſaid in Scurvygraſs-VVine.

An artificial Claret. ℞. The Juice of Clary, or the VVater of Clary diſtill'd in a cold Still, one part, Red-ſtreak, or Pippin-Syder half a part, Malaga Raiſins beat in a Mortar 6 Pounds, the fat Mother of Claret one Pound, of the Chryſtals of Tartar half a Pound, and being cloſe covered let it ferment the ſpace of 15 Days, then draw off the Liquor clear into a Barrel; to every Gallon thereof add half a pint of the Juice of Blackberries or Goosberries, and a pint of Spirit of Clary to the whole; then take three Spoonfuls of Flour, the white of two new laid Eggs, a dram of Iſing-glaſs being all beat together, add it into the Barrel with two Pounds of the Syrup of Clary, and it will refine down and become wonderful rich.

An artificial Malaga-Wine. Firſt take a Vine-Barrel hoop'd and dreſs'd with one nd being open, to which a cloſe cover muſt e fitted, which muſt be to take off and ut on at pleaſure, ſet it in a warm place Winter or Summer, and fill it full with clear nd pure water, to each three Gallons put x pounds of the beſt Malaga Raiſins, hich you muſt bruiſe in a ſtone Mortar, nd upon 20 Gallons of the ſaid water you uſt ſtrew a handfull of *Calx vive*; then co- r the Veſſel cloſe with the cover, and caſt oaths upon it to keep it warm, and let it ſtand or 5 days, to work as Wine or Beer doth, hen they be new; then ſee if the Raiſins riſen up to the top of the water, if ſo, en put them down again, as before; let em thus ſtand 3 Weeks or a Month toge- er with the Raiſins, being every 4th or h day put down if in caſe they raiſe up; en put a tap into the Veſſel three or four ngers above the bottom, and try if it be od, and taſte like Wine, if not let it ſtand while longer; but if ſo, draw it off into other Wine Veſſel, and to every 20 Gal- ns, that you have drawn off, put a pint of beſt *Aqua vitæ*, two new laid Eggs, and quart of *Alligant*, beaten well together, d let it ſtand in a Cellar as other Wine does, till

till it be clear and fit to be drunk, and thus not only artificial Malaga may be made but alſo other artificial Wines; for the Author cannot but preſuppoſe, that thou may'ſt by theſe examples invent and prepare other ſorts of Wines, which are not here ſet down, by the ſame Method as that of Muſcadine is prepared; for having the knowledge of the different Herbs that bear a ſignature with the different ſulphurs of the true Wine, whether ſtyptick, acid, mild pleaſant, luſcious or fat and balſamick, ſo muſt the imitation of the different ſort of Wines be, whether *Rapadavia*, *Ribella*, *Canary*, *Tent*, or any other, *&c.*

Mum, according to the Authors way thus, ℞. A Veſſel containing 63 Gallons water, boil it to the conſumption of the third part; then let it be brew'd *S. A.* with 7 buſhels of ground Beans, and when it is turn'd let not the Hogſhed be fill'd too full at firſt, and beginning to work put to the inner rinds of Fir-Tree, three pounds birch, and the leaves and tops of Fir Tree each one pound, *Cardus Benedictus* dry three good handfulls: Burnet, Betony, Roſemary, Marjoram, Avens, Penny-royal, Elder-flowers, Wild Thime, of each a handful and half; Seed of *Cardomums* bruiſed 3 Ounces; Bay Berries an Ounce;

he Seed into the Veſſel when it hath wrought a while with the Herbs. and after hey are added, let the Liquor work over the Hogſhead as little as may be; fill it at laſt, nd before 'tis ſtopt put into the Hogſhead o new laid Eggs, the ſhells not broken nor rack'd; then ſtop it cloſe and drink of it t two years end, if it be carried by water will be the better. But Doctor *Egidius* ad-ed Water-Creſſes, Wild Parſley, and 6 andfulls of Horſe-Raddiſh to each Hogs-ead; and 'twas obſerved, that the Mum hich had in it the Horſe-Raddiſh drank ore briſk than that which had not.

To make Punch-Royal. ℞. Two quarts f Water, one pound and half of Loaf-ugar, and diſſolve it fully therein, and if eed be filter it through a Holland cloth, en add a pint of Rheniſh-Wine and 6 unces of Lime-juice, or the Juice of 4 reat Limons, and 7 or 8 drops of the ue Spirit of Salt, and a drachm of Al-ermes, or 2 grains of Muſk, and 3 of Am-ergreece, a quart of Brandy, one Nutmeg rated, and ſtir it till it be incorporated, and en head it with toaſted Biſcakes; this iquor, without Bread, drinks exceeding riskly, being Bottled for a time.

A good way to bottle Wine, Beer, or ny other Liquor, (if it ſhould be a little prickt)

prickt) make a Syrup of Clary, and ferment it with Barm, and to every Bottle put in a ſpoonful or two with a bit of Loaf-Sugar, and that being well Cork'd down, will do very well: the ſame does well for bottling Syder or Mead, and preſerves it wonderfully.

Now if you're minded to have variety of different Ales, then make a Syrup of the Herb, and put in two or three Spoonfulls in bottling, and a Spoonfull or two of the Eſſence thereof let it be Oranges, Limons or Scurvy-graſs, Cyprus, Wormwood, Mint Balm, or the like; and if you practiſe this way, your experience will prompt you beyond words.

A Cathartick Phyſical Ale good against the Scurvy, and ſeveral other diſeaſes. Of Scurvy-graſs one peck, Water Creſſes 12 handfulls, Brook-Lime 6 handfulls, Engliſh Rhubarb 6 Ounces, Horſe-Raddiſh 6 Ounces, Annis-Seeds and Carraway-Seed of each one Ounce, ſweet Fennel one Ounce *Sena* one Ounce, *Polypody* of the Oak 6 Ounces, Raiſins ſtoned and Lent-figs of each 8 Ounces, new Ale 5 Gallons; make it *S. A.*

To make Ale ſtale or new. To every quart of new drink drop in 10 or 12 drops of the true Spirit of Salt, and it is performed

d to make ſtale drink new, Chalk per-
rms it, being ſcraped in.

To make Coffee and Tea, Boyl Spring
ater 12 hours, and draw it forth into ſmal-
pots, and add to every pound of this Wa-
r an Ounce or an Ounce and half of Coffee
wder, and ſtir it well in, and ſet it before
e Fire till it becomes in taſte rich of the
offee, and well ſettled, then is it fit to
ink. Tea is one with the Coffee, but to
pint of water you add of the Herb Tea a
achm and half, and put it before the fire to
tle, but not ſo near as to let it Boyl again;
then 'twill not be ſo good.

To make Chocolate Cakes and Rolls.
Cacao-Nuts gently dry'd in an Iron-pan,
d then peel off the Husks, powder them
y ſmall, ſo as to be ſifted, then to e-
y pound ſo prepared, add of White-
gar 6 Ounces, Cinamon half an Ounce,
Nutmeg, one Bonile of the beſt; Am-
greece and Musk of each four grains,
or high price or Spaniſh Chocolate, but
he Engliſh it is left out. The right way
prepare it, is in a ſtone Mill or elſe on an
plate, clean and bright, and a roll
ron two hands longer than the Plate;
about Ten pound weight; let your
ght be placed on a wooden frame, ſo
you may put a little fire of Charcoal
under

under it, and give a gentle heat, and ſo firſt melt the Sugar and Cacao-Nut together by rowling the Iron over it, moving it from the plate with an horn, and ſo work it till it becomes like dough, adding in the Cinamon, Nutmegs, and Bonile, the more you work it the finer the Maſs will be, and be careful to preſerve its Oylineſs. and keep it from burning; the plate muſt not be too hot, neither muſt there be wanting of labour in rowling of it, often ſtirring and moving it from the plate; and laſtly add your Musk and Ambergreece, and while 'tis warm it may be made into Rolls or Cakes, or caſt into moulds, or what form you pleaſe.

To make the Liquor of Chocolate. Take Milk and water of each one pound, and let them boyl a while, and then add of your Chocolate grated an Ounce, an Ounce and a half, or two, as you'll have it in richneſs, let it ſimper a little, then take it from the Fire and add to it the Yolks of two new laid Eggs, well beaten with as much *Mevis* Sugar as will ſweeten it, and then Mill it with a Mill for that purpoſe, till it be thick, *Secundum Artem.*

To pickle Cucumbers ſo that they may look Green. Take of water and Vinegar alike and make the Liquor ſtrong with Ba[illegible] Sa[illegible]

lt, and other Salt mixt together, and having boiled it very well, your Cucumbers ing in a Veſſel in rows, with Dill betwixt every row, and a little of Verjuice or e Green Juice of Grapes upon the uppermoſt row, then pour your Liquor yling hot upon them, then cover them ſe, ſo that the ſteem may not come out, d let them ſtand 14 days and Nights; en decant off the Liquor, and boyl up the me Liquor again, with Pepper, Cloves, ace, Cinamon, or other Spices as you ink fit, and put on your Cucumbers again, d cover them very cloſe for uſe, by this eans they will look Green. The Pickle them is good to be uſed in Inflammations, d Scorbutick Nodes, and other diſeaſes; being a kind of *Elaterium*, diſſolved by Acidity, *&c.* So much for this Chapter, hall now proceed to that of Diſtillation.

CHAP.

CHAP. V.

Treateth of the Chief Heads in the Act of Parliament, concerning Distillation, in which is shew'd how the Constitution of Distillation is alter'd.

DIstillation is a separating and extracting of the most Spirituous Liquor from the grosser part of the body by heat, and therefore the purer your Basis is, the more pure will your Spirits be. for this end and purpose we are now to consider how we can proceed that our Hypothesis may have affinity with the Law; for the Parliament hath constituted a path-way for all Distillers to walk in, and because we'll make no breach in this point I shall make use of the chief heads therein contained, *&c.* in the Act entituled, *The Encouraging the Distillation of* Brandy, *and Spirits from* Corn. *First, the Trade and Commerce of* France *being prohibited, and all the Goods from being imported into this Kingdom. And whereas good and wholesome* Brandy, Aqua vitæ, *and Spirits may be drawn and made from Malted-Corn; For the Encouragement therefore of the making of* Brandy, Strongwater *and Spirits from Malted-Corn, and for the great*

eater Consumption of Corn, and the advantage Tillage in this Kingdom.

The King, Queen, and Parliament then assem-ed, have thus ordained it, that every Gallon of w Wine of the first Extraction, made or drawn m any foreign and imported materials, or any ixture with foreign materials, 8 d.

For every Gallon of low Wines, or Spirits of e first Extraction, made or drawn from Brew-Wash or Tilts, or from any sort of English aterials, other than from drink Brewed and pared from any sort of Malted-Corn, or from rry or Syder. 1 s.

For every Gallon of low Wines of the first traction drawn and made only from Drink wed, and made of any sort of Malted-Corn. ne penny.

And for every Gallon of low Wines of the t Extraction drawn or made from Syder Perry or any mixture therewith. Three nce

And 'tis further Enacted by the Authority said, that all Distillers and others, who l draw or make any low Wines, Spirits or andy from Corn, shall brew or cause their n to be brewed, and made into clean and whol-e drink, and from such drink so made and pre-d without any mixture, with any Molosses, sh, or Tilts, or other materials whatsoever,

shall

shall draw their low Wines, or Spirits of first Extraction, &c.

So that the Basis that Distillers are to erect upon, are well brewed Beer, Syder and Perry; therefore the matter of Distillation cannot be so hard, seeing the making of this is so well known in *England*; but however there is one thing yet difficult, which is to give a taste to English Spirits, and make it in the second Distillation, like to that of Brandy, and that by the addition only of the Products of *England*, so that this would be very advantageous to cause the Wares to be transported to most of the *European* parts, and this would be wonderfully advantageous both to the Factorage and Products of *England*, as I shall more largely touch at in the next Chapter. And although I may justly claim right to this Secret, yet I shall be very free to give my Secret to others, with this provisо, that it might advance the good of the publick, which can be no otherwise done than by the Establishment of a Brandy Manufacturage; for otherwise the Proverb may prove true, *viz.. That private Ends do take away publick Profit*: Therefore such a Factorage would have some general tendency. First, the chief Cities and Towns in the Kingdom may be supplied with good Wine, which now many come short of. Secon-

he growths and products of the Kingdom f *England*, and the Dominions thereunto elonging, may be more easily brought to a Country Town, than undergo the troublesome carriage some scores of Miles, there eing also the conveniency of Fires for istillation at cheaper rates; and again they e more ready, and for that reason may e afforded cheaper in the transportation hereof: for if they were to be Distill'd ere in *London*, and carried to *Exeter*, the riage by Land (as I am informed) is 7 *l.* Pipe, and so by consequence proportionble to every part in *England*, and this would greatly exalt the Price, that People would her be contented with indifferent Wares, an pay so dear for better.

And that which is yet more principal, by ch a publick Manufacturage, the King's ustoms would be highly advanced, and ore certain, than in any private hands hatsoever; for that their Commissioners and ollectors might have open recourse thereto, with abundance less trouble than now ossibly can be: But of this in its proper ace: let us now return from this Digression to Distillation.

Where let me beg this boon of the Honourable P. that no exceptions may be taken, ncerning my prescribing various Products

in

in Distillation; for I desire not to do it t
instigate the breaking any English Law, b
on the contrary, own a due obedience ther
unto, only am willing to serve the *Nethe*
land, where I have a Brothership, and Na
tives privilege too; and also to be servic
able to several Islands that belong to the
Majesties, or any of their Dominion
where various things are made use of in D
stillation, which we shall here treat of; b
First of Malt.

Aqua-vitæ is nothing else but well Brew
Beer, that is strongly Hop'd, and well f
mented, but if it should not be fully rich
the Malt, they Distill it as soon as 'tis w
wrought, for fear it should flat, and th
great part of the Spirit is lost; but if it
very strong, you may keep it to what a
you please The way to Distill it is thu
Take a large Still with a Serpentine Wor
fixed in a great Hogshead, with cold Wat
to condense the Spirits; or in want of th
an Alimbeck; but at first be not too ha
with the Fire, but by degrees, make all
until the Spirit come; if the Still is lar
the way I best approve for the receiv
these Spirits, is, to let it run through a F
nel into an Hogshead, that is placed on
Ground for that purpose, and you ar
Distill as long as any goodness will co

hich may be known thus. the Taſte will like an unſavoury water, when all the Spi- is off; this Spirit is call'd Low-Wine, hich let ſtand 6 or 7 days, and then Di- ll it a ſecond time, which is call'd Rectifi- tion, in which it may be brought into oof-Spirit, or artificial Brandy, which you eaſe: Now in this you may know when e Spirit's off the Second time, by throw- ſome of it into the Fire, if it burns 'tis od, but if it puts forth the Fire, the Ope- ion is at an end. Theſe Low-Wines d Spirits are proper for making moſt ſorts waters, as will be ſeen in the application reof. Now if you rectify a Third time Balneo, 'twill be the better freed from Fleam, and a true *Aqua-vitæ* is made.

The Dutch way is thus, When the Malt well made, and new Ground, not above ee Hours before 'tis us'd, take thereof Buſhels, and put it into a large Hogs- d made for that purpoſe, to ſtand upon end, with a Cover to keep in the Steam, h an hole in the middle, to put in a Stick ſtir it upon occaſion, moiſten the Malt h ſome cold Water, and then the other ter being made Scalding hot, but take e it boils not, put it to your Malt, and them well together, and when almoſt d, add half a Pound of Hops, and let

it ſtand till 'tis cold, and fit for Barm; a
let it work and ferment four or five Da
till it comes to the height of Fermentatio
then put all the Liquor and Grains into fu
a Still as before directed; Make a gen
Fire, and put not the Head into the Wo
at firſt, for fear it ſhould boil over, and
foul the Worm; but if the Vapour do ki
ly aſcend, then you may lute all faſt, a
diſtill and rectifie, as before directed: T
is a very profitable and advantageous way
Diſtilling.

Glauber's way. Take as much Malt
your Diſtillation will require, and in a K
tle full of Water let it boil ſo long till
Grain is broken, and then pour it out int
VVooden Veſſel, and when 'tis luke wa
add freſh Drugs or Grounds of Beer, wh
it is fermented enough, which is uſually
the end of two or three Days; then Br
dy is made in a common Still, by Diſtill
on: He recommends this above all ot
ways, ſaying, That this protuberating
burſt Corn cannot be burnt, and there
makes good Brandy. Alſo he ſays, By
coction the ill Taſte is taken from the C
which the Brandy otherwiſe retaine
Further he ſays, That if the Corn is ſo
ed as to be broken, it produceth much
Brandy; therefore calls it an excellent
profitable Secret.

The Spirit of Cyder. The way of making Cyder is well known, when it is well fermented, and come to its full Strength, then diſtill it, as is directed in the making *Aqua vitæ*, it may be rectified to what height you pleaſe; the ſame way will ſerve for Perry; of either of theſe, or both of them an excellent Spirit is made to make an artificial Brandy.

To work up the Grounds of Cyder, Perry, or Beer. Thou art firſt to obſerve, that if your Grounds are thick, they muſt be preſt through an Hair Bag, in a great Preſs; or elſe in Diſtillation they will be apt to burn the Still; you may add to theſe, equal Parts of ſmall Waſh, or warm Water; which 'tis beſt: head it well with Barm, you may add ſome Moloſſus, and if it ferments not ſoon enough, then caſt in ſome Powder of Rheniſh-Tartar, and this will cauſe it to come to the height of Fermentation, fit for Diſtillation, and then to be Diſtill'd (as directed) in Malt.

Of Honey, Moloſſus and Sugar; Take an hundred weight of Honey, or Moloſſus, and Thirty or Thirty four Gallons of VVater, to boil, as is fit for Brewing of Malt, and pour it into an open Veſſel, as is preſcribed for Malt, and ſtir them well together, until they are diſſolved and united,

then when they are cold enough, head them well with Barm, some use small Beer for Wash, instead of VVater, and then the less Barm will serve: Now in the Fermentation you may add what fragrant Herbs Flowers, or Spices you please; and if it ferments not well, then throw in some Powder of Rhenish-Tartar, as before directed; the quantity must be proportionable to that of the Liquor; this will wonderfully heighten its working: Thou must let it stand until it is well headed, and truly fermented; which, to know, thy Experience must be the chief Guide; it also must be taken in the nick of Fermentation, for otherwise if the head of the Tun begins to fall, much of the Spirits will be lost; if thou workest well, thou may'st have 9 or 10 Gallons of Low-VVines from every hundred of Honey or Molossus, which thou may'st rectifie as thou pleasest.

For Sugar, by which Flowers, Herbs Berries are so fermented, as to yield good Wines, and noble Spirits, being distilled. Take what Flowers or Herbs you please, for Example sake, let it be Elder-Flowers, and bruise them in a wooden Mortar, and to every Peck of Flowers add a Gallon of Water, and 2, 3, or 4 Pounds of Sugar, as thou wouldst have it in Strength, Bar-

up, and let it ſtand till they ferment, work, roth, and flower, and ſmell very fragrant; his Fermentation may be promoted with Rheniſh-Tartar, Ale-yeſt, and the like: The Spirits muſt be kept; the way to exalt theſe Wines into Spirits, will be ſhew'd in the 7th Chapter.

Of Raiſins, and damnify'd ones. Take Raiſins and pound them in a Stone Morta-, and put them into a Barrel, and put boiling Water upon them, and when cold, throw in a good handful of Chryſtals of Tartar, or Rheniſh-Tartar, but ſome uſe *Clax vive*; ferment them very well, by adding Ale-yeſt, Stum, or fixed Nitre, and Flour; work up in a warm place, draw off the Liquor, and preſs the Dregs out dry, and Diſtill all, and you ſhall have very excellent Low Wines, which being rectified, makes good Brandy-wine.

Of low and dead Wines, and their Dregs. Obſerve, that in the Diſtilling of the dregs of Wine, you may ferment them with their low and decay'd ones or with the after run-ing of Low Wines warmed and put into a cover'd Hogſhead and ferment with Stum a pint to every Gallon; or for want of that warm, they being truly fermented, draw off the Liquor, and let the Dregs be put in a Canvas Bag, to preſs out all the moi-

ſture, which ſome perform before they are fermented; but however, being ready, they may be Diſtill'd as long as ſtrength will come, which after 6 or 7 days may be rectified to proof Spirit.

Obſerve that Stum, which is the Flowers of Wine fermented, kept in ſtrong Veſſels, with Iron Hoops, will make an excellent fermentation. It is to be obſerved, that from low Wines, ſmall Wines, and Lees, Brandys are made in *France* and *Germany* through Fermentation.

I cannot omit one thing, which is too too much practiſed by the common Diſtillers in order to make their Spirits ſeem ſtrong, hot and fiery in the Mouth, which to accompliſh they add in the Diſtillation a pound or two of Spaniſh Grains, which are ſold at the Druggiſts, and theſe perform their deſire; but this is little advantageous to the Spirit, otherwiſe than to make it fiery in the Mouth. Now theſe are the ſubject matters, from which low Wines have been drawn hitherto; but now the Conſtitution of Diſtillation is alter'd and reduced to three material Pillars, *viz.* Well brew'd Beer, without any addition, Syder and Perry, to which and in which, may be included all thoſe Wines made and prepared from any of the growths of *England*, becauſe theſe have a greater

eater adherence to and more proper for edicinal uſe; and therefore preſented to hyſicians, Apothecaries, and others; which ing made uſe of, will anſwer their deſired nd.

Now I ſay out of ſuch growths the Cuoms may be well paid according to the enors of the ſaid Act; and the French lanufacturage may be conſiderably detriented, if that Diſtillation were but rightly ncouraged; becauſe now all are free, or many as pleaſe to labour therein, as may ſeen by the concluſion of the ſaid Act.

Provided alſo and be it Enacted, that all Charters d Letters-Patents already made, or hereafter be made or granted for the ſole making Brandy, *Spirits, or Strongwaters from orn, or any other ſort, or in any manner hatſoever, as a new Invention, or where the power and liberty given by this Act to all rſons, for the Diſtilling and making* Brandy, *pirits, or Strong-waters from Corn, ſhall be in y manner reſtrained, ſhall be and are hereby deared and adjudged to be void to all Intents and urpoſes whatſoever.*

CHAP. VI.

Treats concerning Engliſh Spirits, and Aqu vitæ *being made according to the ſaid A from whence 'tis eaſie to prepare good a wholſom* Brandy, *little inferiour to that* France, *with ſome Conſiderations of t Uſefulneſs of erecting a Brandy-Manufact rage here in* England, *&c.*

I Say then good and wholſom Beer bein brew'd, according to the ſaid Act, from Cyder, Perry, or from the Wines the Engliſh Growths, may be made from and every one of theſe, good, wholſo and vendible Wares, as low Wines, pro Spirits and *Aqua-Vitæ*, and artificial Brand as we have often made mention of in th Treatiſe: I ſay that I would have no think it ſtrange or difficult to perform th from well-brew'd Beer, ſeeing we are ab to bereave the ſtrongeſt Vegetable Concret many ways of its external Sulphur; ſo th it ſhall only retain the Taſte and Quality the *Vita media*, and then it is not diſcern'b from others, and a proper Sulphur being i troduced will perform the ſame, all one Rheniſh-wine is converted into Muſcad by the *Scarlea*; to this agrees the profou

Glaub

lauber, where he ſaith, that if you'll make orn Spirits into Brandy-wine, in a Reliſh e that made from Lees of Wine, then u muſt rectifie it upon the Lees of Wine; this way by the Oil of Wine, which is entiful amongſt the Lees, the end is ob-in'd, and may in all things be uſed inſtead that. But now we have not in *England* e Advantage of Wine-Lees, as they have *Germany*, *France*, and on the *Rhine*; and ohibition being made with *France*, t which we have will be ſoon ſpent, ſo t great buſineſs of Art is to perform this the Growths and Products of *England*, ay then, that we know a way very ad-ntageous in the ſweetning of Spirits, both the Action of Fermentation and Diſtilla-n to propoſe a middle way without any uſion or Diſtillation of any of the Vinous wiggs to produce an artificial Brandy-wine *England*, and from its own Growth, ſo od and as vendible as that of *France*, and ſo r in Taſte, that none but the moſt acute ates can diſcern the Difference; and this are able to give publick Demonſtration of. The way to perform it, is in general thus; e low Wine being made, you are to be-ve it of its groſs Sulphur, which is very ly done, then its ſtrong Smell and Taſte be loſt; as to the ſpecificated and domi-

neering Qualities thereof, this may be perform'd even on *Rum*, which is the ſtrongeſt in Smell and Taſte of any other Vinous Spirit, drawn from any of the vegetable Concrets, and then a middle Nature muſt be introduced, naturalizating it to that of Brandy; we ſay then, that *Caparaticks* and *Signature* thereof belongs to *Venus*, and ſo do vitriolicks; but the Chryſtals of *Tartar* and *Alkalizates* belong to the Sun, to which *Venus* is near a-kin; for *Venus* is found to bette the Tincture of *Sol*, to which the Vine belongs; now Barley and Malt belongs to *Jupiter*, which muſt be warm'd by the friendly Rays of *Venus*, to be impregnated with the dea's of *Sol*; and what ſhall we ſay of Whea ſeeing it is the ſtaff of Man's Life, whoſe Oil hath a Principal Signature with th Vine, having its ſweet and friendly Qualities from *Jupiter*, its generating Power fro *Venus*, and its Strength from *Sol*, and by i Lunar Milk the Chyle is ſtrengthned, fro whence the Mercurial Life proceeds: B oh! oh! where are you got? methinks *Man and the Mare is fled up in the Air, a there to ſeek their Neſts.* But however if the Sun is there rarefying the ſame, a giving forth of its ſolar Virtue to the lun Matrix, which is conveyed through the A unto Beings; we ſay then, that he, wh

nows the Airy Life of Beings, and how to oncatinate the pure Effluviums thereof, so to make it corporeal, may boldly depend at he knows the Nature of that by which Transmutation of Form is made; of this ature is *Glauber*'s *Sal mirabilis*, *Paracelsus*'s *l Enixum*, and my *Sal Panaristos*: We see s an easie Matter to take the Garments off poor Man, and give him more rich ones; 'tis the same in this case, if we have a ue Knowledge of the Fountain of Nature. nd if the Philosophers in the Mineral ingdom can transmute *Jupiter* into vendi- *Sol*; why then may not the true Spagy- ks in the vegetable Kingdom change the ature of *Saturn* and *Jupiter*, into that of *nus* and the *Sun*, seeing Transmutation is generally allow'd, and we suppose at this ne of Day no rational Man makes doubt of Verity: Thus much for the Way of making ificial Brandy-wines. We shall now of- some Considerations for the Encourage- nt of a Brandy-Manufacturage to be ablished here in *England*.

The First Consideration that offers itself that by such a Factorage great Consump- ns of Corn would be made, and so the llage in this Kingdom would be consi- rably advanced, the Malt-Corn and such other

other Grain uſed, would be advanc'd in its Price, ſo that the Farmer might well live on it, and yet make juſt Payments to his Landlord, which is by many now found to the contrary; and many Farms (to our Knowledge) are in divers Places in this Kingdom vacant, which might well be employed.

Another Conſideration, this being a publick thing, the publick Stocks of thoſe concern'd therein would be able to uphold ſuch a Facturage above all By-ends and Self intereſt of any particular Perſon whatſoever; ſo that Diſtill-houſes and Ware-houſes being erected in every County-Town in *England*, or the Dominions thereunto belonging, the Neighbouring Inhabitants might have eaſie Recourſe thereunto to bring in their Wares at Market-price, and receive either Wares or ready Money for the ſame; ſo for Wood or other Materials requiſite. By this means, Trading would be promoted, and Money brought to circulate more freely.

Another Conſideration is, by this way and Method abundance of Carriage and Re-carriage would be ſaved, and yet the wares ly ready for Tranſportation, for which Reaſon they might be afforded abundantly more cheap to all the Foreign Plantations than otherwiſe; and by this Means

ſhou

ould conſiderably out do our Neighbou-
ng Countries, and yet very conſiderably
dvance our own.

Another conſideration is, Whereas Spi-
its are to be diſtill'd from good and whol-
ome Beer, we ſay then, the firſt maſhing is
nly fit to be diſtill'd, and the ſecond maſh-
ng might be brew'd into very good 2d. a Gal-
on Beer, which would be of great Service
o the poor Inhabitants, many of which now
rink Water for want of Conveniencies to
rew; we therefore wiſh it was united with,
nd joined to the Linen Manufacturage.
Then as to the Grains, they might be fetch-
d off while ſweet, to feed their Oxen,
attle, and Hogs withal; by this means,
e ſay, not only many Thouſands of poor
would be employed and ſo Trading advan-
ed, and the Land enriched; and that the
King's Revenues (as we touch'd at before)
would be more certain than otherwiſe We
ave many more Conſiderations to offer of
his nature, but we ſhall omit them till we
e how theſe are received, and ſo proceed
o ſhew the Uſe and Application of theſe
ow Wines, Spirits, and *Aqua Vitæ's*, in
naking ſeveral ſorts of Cordial Waters, pro-
er to be uſed in Families, *&c.*

SECT.

SECT. II.

WE ſhall here only lay down the way to make *Aniſeed*, *Caraway*, *Cardamum*, *Hearts-eaſe*, *Angelico*, *Wormwood*, *Mint*, *Balm*, according to the ſimple Intentions thereof, becauſe 'tis convenient to have their reſpective Virtues *per ſe*, and in many caſes better than thoſe ſold in Shops; but however, if you are willing to make Compounds, we then refer you to a Book, Entituled, *The London-Diſtiller.*

To make *Aniſeed-Water.* Take ten Gallons of good Low-Wines, or Proof-Spirits, one Pound of Aniſeed, or more, as you'll have it in Strength; now if your Spirits are high Proof, you may add a little Water in the Diſtillation, and then draw off the ſame quantity you put on; this Rule ſerves well for Seeds, but only the quantity is diverſified, according as they be in Strength; for of *Cardamums* you muſt put two Pound to the like quantity of Spirits; as to the Herbs *Angelico*, *Mint*, *Balm*, *Wormwood*, and the like, they ought to be gathered in their prime, and gently dried; the proportion is more or leſs in quantity, according as you will have the Water in Strength of the Herb; for one is ſtronger than another, and

nd an handful of *Wormwood* will go fur-
er than 2 or 3 of another Herb.

To make *Hearts-eaſe*, *Aqua Vitæ*, or ra-
er artificial Brandy. Take as many Gal-
ns as you pleaſe, and to every Gallon
ld a Pound of the Seeds of Hearts-eaſe,
nd the like of the Bloſſoms dried in the
un, tie them up in a Bag, and throw them
the Still, and draw off as long as it comes
leaſant, then dulciſie with a Syrup made
Hearts eaſe and white Sugar, put it in
e Cask, adding 2 or 3 ſpoonfuls of Barm,
nd the white of an Egg or two, beaten up
ith Flour: this will give it Fermentation,
nd refine it fit to be drawn off for Sale.
bſerve, that in the Diſtillation of theſe
Vaters, there will be apt to come over an
il or white thick Spirit, thus to be fined,
s it comes. Take a fine Holland-Cloth,
nd rub one ſide of it very well with Black-
ead, and bind the ſide ſo rubb'd inwardly
wards the end of the Worm, and this
ill keep the thickneſs back, as Experience
emonſtrates; theſe Inſtances may ſerve as
eneral Rules for all ſorts of Waters of the
rſt order; but we ſhall only give you ano-
her Inſtance.

Now if you'll make any rich and Cor-
ial-Waters, you had beſt make uſe of
randify'd Spirit, which is the Spirit of
Malt,

Malt, or any others brewed of their Taſte and impregnated with an azural Salt of a Vinous Nature, and ſo will the Spirit taſte more fragrant of the concrete, than otherwiſe: Inſtance, Take of the beſt Cinamon 5 Pounds, of artificial Brandy 5 Gallons Sugar of Honey one Pound and a half, le them infuſe 20 days, and then diſtil off the Spirit, which dulcifie with its own Syrup and we ſay then, this is beſt and trueſt Spirit of Cinamon, that can be made, an moſt fit for Phyſical Uſe, and thus much fo Simple Spirits made *per ſe*.

SECT. III.

THe beſt and moſt proper way for dul cifying, colouring, and perfuming o the ordinary Waters fit for Sale. R. O two Quarts of the cold Diſtill'd Wate of the Herb, and of the dry'd Herb Pound, Braſil half a pound, or more o leſs, according as you'd have your Wate in height of colour, to which, add of Sug ſix pounds, ſtir them well together, and pu them into an earthen Pot with a cloſe Cover and gently decoct them 2 or 3 Hours, not and then ſtirring of it, immediately ſhuttin the Cover; and laſtly, Clarify it with th whites of 8 or 10 Eggs well beaten, an whe

hen 'tis cold enough, ſtrain it through a ullian Bag, call'd a Canopy, and to every arrel of Water, add 5 or 6 Pints of this yrup, with a Spoonful or two of Barm work, and clear it, and in 20 days 'twill fit for Sale.

A Syrup for making a Red Water, exling that of *London*. Take of the beſt o-Water 6 Pints, of Red Saunders in owder, a Pound, Roſe-Leaves a Pound, rende, Honey, or rather Sugar 10 Pounds, ecoct as before directed, and clarifie it ell with the whites of 6 Eggs, let this hole quantity be added to a Barrel of *Aua vitæ*, and then make a ſmall Bag, and t therein the whites of 3 Eggs, a ſpoonful two of Barm, all beat together; to hich add a ſcruple of Musk, 10 Grains of mbergreace, and let the ſaid Bag hang the Bung hole in the Liquor, and in 14 ys 'twill be fit for Sale. Now theſe folwing Simples are generally made uſe of colouring your Liquors withal; *viz.* d Roſe Leaves, Poppy Leaves, Turnſole, chinele, and the Root Alkanet: As we ve thus preſcrib'd Simple Waters, uſeful Families, we ſhall now add proper comunded ones.

Right Iriſh Uſquebaugh. Take the beſt *ua vitæ*, made from the ſtrongeſt Beer,

ten

ten Gallons, Aniſeeds one Pound, Cloves two Ounces, Nutmegs, Ginger, Caraway-ſeeds, of each 4 Ounces, and diſtill them into Proof-Spirits, *S. A.* then add to this diſtill'd Liquor, Spaniſh Liquorice, Raiſins of the Sun ſtoned, of each two Pounds, let both be bruiſed, of Date-Stones, the white Skins plucked out, 4 Ounces, Cinamon 4 Ounces, ſtop all cloſe for three Days, then add in 3 Grains of Musk and Ambergreace diſſolved and dulciſied, with 5 Pounds of *Mevis* Sugar, ſtir them well together, and after ten Days let it run through *Hippocrates'* Sleeve, and fine it down with whites of Eggs and Flour; but ſome only draw it off the Lees into other Casks, when fine; the Author hath a way of making Uſquebaugh Royal, worth Eight Shillings a Quart, a great Cordial in Nature, wonderfully ſtrengthening the Heart, and all the principal Faculties.

Aqua-Corroborans, or a Cordial Water. Take Balm, Sage, Bettony, Bugloſs, Cowſlips, all gathered in their prime, of each a handful, Low-Wines two Gallons, diſtill into Proof-Spirit, then add Galanga, Nutmegs, Cloves, Mace, Cubebs, Cardamums, Melilot Flowers, of each ſix Ounces the Juice of Celandine three Pounds, the Proof-Spirit the whole quantity, White

Wine

Clove ine, or rather Curran-Wine, a Gallon, away- geſt 24 Hours, and then diſtil in Balneo, them dry; this is a great Cordial, wonder- his di- ly ſtrengthening the Heart, Stomach, ſins o d principal Faculties, being taken as a ds, le ordial.

white The Author's *Aqua Stomachica*, or Stomach- non ater. Take a Gallon of Gaſcoign Wine, then inſtead thereof, a midling Spirit of Wine, greace nger, Galanga, Nutmegs, Grains, Cloves, nds o iſeeds, Fennel, Carraway Seeds, of each , and e Ounce; Sage, Mint, Red Roſes, Thyme, *crates'* litory, Camomel, Lavander, Avens, of ites o h one handful; bruiſe your Spices in a it of ortar by themſelves, and cut your Herbs, e; the d put altogether into your Spirit or Wine, baugh d let them ſtand three Days in the cold, art, ping the Veſſel very cloſe, and then di- erfully and dulcifie it with Syrup of Rasber- prin s.

Wate The Author's *Aqua Peſtilentialis*, or Plague- ater. Take Angelica-Leaves, and Roots Cow Rue, and Sage, of each three hand- ach a , long Pepper, Nutmegs, and white iſtill i nger, of each an Ounce and half, the Nut rit of Elder one Gallon, Malaga-Wine Carda o Quarts, Venice-Treacle and Methri- Oun e, of each four Ounces; digeſt them ounds Days, then diſtil ſo long as 'twill come White alant, and add to what comes over, a Wine Pound

Pound of *Hungarian*-Water, and a Pound Syrup of Vinegar, and a piece of Lo Sugar, and let it ferment with the white an Egg, and a little Flour ty'd up in a B 5 or 6 Days, and then 'tis fit for uſe. I Virtues. This Water is an excellent preſe vative againſt the Plague, Small-Pox a Meaſles, and all Peſtilential Diſeaſes, t Spoonfuls being taken 3 or 4 times a D as a Cordial: 'Tis good alſo for all cold St machs, want of Digeſtion, and the like.

The Author's *Aqua Multiſaria*, or Wa of many Virtues. Take Balm, Sage, Be tony, Bugloſs, Cowſlips, all gather'd their prime, of each one handful, Mothe wort, Bay-Leaves, of each one handful a a half, of Marigold Flowers two handfu Flowers of Roſemary, Lavender, Lillies the Valley, and *Roſa ſolis*, of each 4 han fuls; the Juice of Celandine, two poun Saffron two Ounces, *Lignum Aloes* an Oun and a half, Turmerick four Ounces Spi of Wine ſix Quarts, digeſt all ſix Days a diſtil it in *Bal. Sec. Art.* Its Virtues. 'Tis e cellent in the Diſeaſes of the Head, Brea and Heart, Liver, and principal Parts; fo tifying the Faculties, and ſtrengthenin Nature, ſo far as can be expected from ſi ple Cordial-Spirits, without being enrich with ſome Mineral Sulphurs, which will ſhew

Pound ewn in our *Spagyrick Philoſophy* aſſerted;
of Lo o in *Spagyrick Philoſophy's Triumph* Now
white the way obſerve, that moſt of theſe Wa-
in a B s or Spirits are too ſtrong to be taken alone,
ſe. I ature not loving to ride in fiery Chariots;
t prefe s beſt to be dilated and reduced into Cor-
Pox a als; the way by which 'tis performed,
ſes, t ll be ſhewn in the ſucceeding Lines.

es a Da The Author's *Aqua Triplex*, or Triple-
cold St ater. Take Venice Turpentine four
like. und, Frankincenſe, Maſtick, of each
or Wa o Ounces, Aloes Epatica, Date-Stones,
ge, Be udanum, Caſtor, the Roots of Bettony,
ner'd icampane, of each two Ounces, Carda-
Mothe ums, Cloves, Nutmegs, Ginger, Galin-
dful an l, Zedoar, Pepper, Spikenard, Laurel-
andful rries, Smallage-ſeeds, Mugwort ſeeds, Fen-
Lillies l-ſeeds, Aniſeeds, Flowers of Braſil,
4 han der-flowers, Red and White Roſes, Lig-
o poun m Aloes, Cubebs, Calamus Aromaticus,
n Oun ace, Germander, Tormentil, Juniper-
es Spi ries, Agrimony, Centory, Fumetory,
ays. a mpernel, Dandelion, Eye bright, Endive,
'Tis e eds of Sorrel, Yellow Sanders, Fetherfue,
, Brea oes hepatick. *Ana* of each 2 Ounces,
arts; fo eubarb 3 Ounces, dried Figs, Raiſins,
gtheni tes ſtoned, ſweet Almonds of each 4
om fi nces, Honey 6 pound, Sugar 10 pounds,
enrich rit of Elder highly rectified, enough
h will over-top all, four Fingers breadth, Musk
ſhew and

and Ambergreece of each two Drachm
Saffron 2 Ounces and half; all being put
to a Retort, and its Mouth being very w
clos'd with a Cork, and then luted over; a
Laſtly, tyed faſt to the Bladder, and le
putrify 40 days in Horſe-dung, and then
move it, and Diſtill it in a ſtrong Bal. F
will come a white Spirit, then a Saffr
colour, and Laſtly, Red, with ſome floati
Oil; let each be received apart; and wh
the operation is over in *Baln.* thou ma
Diſtill it in violent Fire, in Sand, to
what more will be produced.

Its Virtues.

The firſt Water is proper for new Woun
old Aches, and Plague-Sores, for we
Eyes, and thoſe that have a Pearl in the
for the Strangury and Stone: The Seco
Water, for corrupted Blood and Lepro
for weak Members, and for Agues
Third Water for a weak Brain, and
tarrh, and for the Palſie and Gout:
what I have to ſay further, is, that theſe
dies being opened by a proper Menſtru
viz. The ſweet Spirit of Salt, or true
rit of Tartar, much might be expected f
it for Wounds. Ulcers, *Noli me tange*
Plague-Sores, Pearl in the Eyes, Strang
and Stone, Leproſie, weak Mem

Ag

gues, Rheums, Impoſtumes, Fiſtula's, emorrhoids; but now obſerve, by means f the Menſtruum, they'll not riſe in thoſe iverſities, but in an united Form, pon- erous and balſamick, and yet more, accor- ing to the degrees of exaltation impos'd ereon by the Spagyrick Phyſician.

To reduce Spirits for the making of Cor- ials. Reduction of Spirits, is in order to ing them to a middle Temperature, by niting the Aquous part with the moſt Spi- tual, and fermenting to an Union, as may e ſeen by the following Example. Take a uart of Water, and a pound of white Loaf- ugar boil them well together half an Hour, more; then let it cool, fit to put Barm it, but while it is Blood-warm put in pices, ſuch as you beſt fancy; as *Jamaica*- pper, Cinamon, Cloves, or Orrice-Roots ced, and when cold enough, add your arm, and let it work as Beer; and after it th well work'd, you may uſe it for bottle- g of Ale, Mead, Cyder and Wine, if u add to every Bottle two Spoonfuls ereof a little Orrice-Root, and a few rains of the Chryſtal of Tartar, and a bit Loaf-Sugar, and being laid cloſe, 'twill ake it drink exceeding briſk.

A Cordial. Take a pint of this Liquour, d a pint of *Aqua Corroborans*, and 4 Ounces

of

of the Syrup of Balm, and mix the together, *S. A.*

Another very Medicinal. Take Plantai and Balm water, of each a pound. Cin mon half a pound, digeſt three days, a Diſtill off the Water, and add of this any ſtrong Cordial Spirit, equal parts, a half the weight of Syrup of Violets, Clove gilly flowers, as you beſt like, addi a little Cocheneel, and thus you've a No ble Cordial. The way of making Cordi will be more largely ſhewn in my *Chymi rationalis*, and *Medicina rationalis*, to whi I ſhall refer you.

CHAP. VII.

Treats concerning the exaltation of high Spiri and how to make the Powers of Scur graſs, Elder-berries, with their Virtu alſo to make other high Spirits, fit for Chin Japan, *or* Lac-varniſh, *&c.*

IN this Chapter we ſhall Treat concerni the higheſt Exaltation of Vinous Spi *viz.* ſo perfectly bereaved of their Flegm, to fire Gunpowder: Of this nature is the S rit of Scurvygraſs, and Spirit of Elder, a *Hungarian*-water, which I ſhall ſhew by ſeve Examp

amples, beginning my Foundations from
e Wines of the Third Chapter: And
ſt, of

Poteſtates Cochleariæ, or the powerful uni-
l Spirit of Scurvygraſs. ℞. The Survygraſs
ine, and Diſtill therefrom its Spirit, which
t upon freſh Scurvygraſs, and Diſtill again,
peat this operation, till it become very
ong and fragrant of the Graſs, and will
n all away in a Spoon, then by Diſtil-
ion, make the Oil of Scurvygraſs, and
Calcination, its fixed Salt, and Spagyri-
y re-unite theſe, and ſo have you the
wers, or whole Virtues thereof; and if
rightly done 'twill look very green, by
ich the Authors may be known.

Its Virtues.

Theſe Powers abundantly ſurpaſs the-
it in Virtue, being only originally pre-
ed by me in *Holland*, and preſented to
h Univerſities, did parallel; nay, in
e degrees out ſtripp'd that of the greateſt
tenders in the *European* Parts; both for
ngth and pleaſantneſs of Taſt; The
dus Operandi thereof, I never fully diſco-
'd; but however, for the popular Service
aught ſeveral of my Diſciples in their
ymical courſe, the true and genuine Spirit,
this I have obſerved, That this very

Spirit, although much inferior in preparation to the Powers, hath been ſophiſticated, and when brought to the Publick, we have clearly diſcern'd, that it hath not been Diſtill'd by Fermentation *per ſe*, but they have ſupplied their defects here, by adding Horſe-raddiſh, which hath no affinity therewith; this hath much leſſen'd its value, in coming ſhort of its Original; for too too many there be, that care not how indifferent a thing is, ſo they can but make it at a cheap rate, and in great quantity eſpecially if they have their Name up—Now, conſidering this, together with the prevalent Arguments of Ingenious perſons and of what great ſervice the Powers of Scurvygraſs might be (more than the Spirit if Publiſh'd, I have in anſwer thereunto done it accordingly, and the more eſpecially ſeeing its vertue is ſuch as to continue it ule *&c.* For the Powers of Scurvygraſs have an excellent Virtue in many Diſeaſes, but particularly againſt the Scurvy; becauſe the Herb hath a ſingular ſignature againſt the Diſeaſe; and thus much I will be bold to ſay of thoſe my Powers, that they give Circulation to the Blood, by diſſolving and diſſipating congealed humours; for by their Alkalizared Nature they mundify, and by their vinous nature the Venoms are imbib'd an

d the humours thin'd giving ſanity to
e principal Faculties; for being duly taken,
ey deſtroy not only the Saline, but alſo
e Acid and Crude humours, from
ence the Scurvy hath its original, whe-
r bred by the eating of Groſs, Raw, or
ude Fruit or Raw Herbs, or Salt Fiſh
long continuance; for they are Enemies
many, as is plainly ſeen, by the Incident
the diſeaſe upon Sea-faring perſons, and
ecially ſuch as uſe long Voyages; for
ugh the multiplicity of Salt food, the
rvy there greatly abounds: And 'tis
eed upon by all the Learned Phyſicians,
well Modern as Ancient (which experience
ly confirms) that there is not one Herb in
Vegetable Kingdom, of a more parti-
r ſpecifick Virtue for curing the Scurvy,
n the aforeſaid Scurvygraſs: for its in-
al Texture is made up of a volatile, Ar-
niack and Vinous Eſſence, united with a
rant, Vital and Medicinal Craſis, as may
demonſtrated by the true Powers:
reſore the Scurvy, with all its Symptoms,
y in great meaſure be abated, were but
e Powers duly taken in proper time and
on, not only for preventtion, but alſo
healing, if the Diſeaſe is not by long
tinuance too Rebellious; for theſe have
ecifick Virtue, both at Sea and Land,

where-ever this popular Diſeaſe reigneth as alſo in Camps and Armies againſt Chill-blane and Rot, which are uſual there, by which Men die as Cattle Sheep

Its Uſe and Doſe.

For the Scurvy, Jaundice, Dropſie Conſumption, Phthiſick, or ſhortneſs Breath; theſe Powers may be uſed at times, the one for the other: The Doſe from 10 to 20 drops in a glaſs of Wine, Tea or Coffee, as the Patient beſt like and after the ſpending of Three or Bottles of theſe Powers, take half a Bo of the Golden or Purging Spirit once Week, keeping moderately warm, and p moting its Operation by Water-Gruel, ſuch warm ſupping the Patient beſt like and this will carry off the Reliques of Diſeaſe, purifying the Blood, and crudities from whence Worms are bred,

Poteſtates Salis, or the powerfull ted Spirit of Elder. The Wine of der made according to the Third Chap adding thereunto Elder-flowers and ferm it a ſecond time, and be ſure to take it at nick of Fermentation, and in the grea fragrancy, for if you let it flat; of its ſtrength will be loſt, put this in Still, and Diſtill it as long as goodneſs co

ome, *S. A.* But obſerve, that thoſe Wines ou make for Diſtillation ought to be made om the Juice preſſed out only, adding its roper ferment, and ſome Sugar and Honey help it on. Now theſe Spirits ſo diſtill'd, you deſign to have them ſtrong in taſte, nd ſmell of the Flowers, then add freſh, nd taken in their prime, and reiterate the ermentation and Diſtillation, and ſo wilt hou have an excellent fragrant Spirit, urely impregnated with the vertue of the oncret, according to its Ideal and Spiritual ualities: So then to every pound of this pirit add an Ounce of its Salt, and two f its Oil, and unite them Spagyrically, or this Operation belongs unto it.

Its Vertues.

Theſe Powers abundantly excell any reparation of the Elder, and it is now ome Years ſince I began to enquire after he Knowledge, Virtue, and Operative ower of the Elder-Tree, and the Dwarf-lder, and Experience hath acquainted us, hat this ſaid Tree is richly furniſhed with Medicinal Qualities, in all and every part hereof, even from the Root to the moſt ender Buds and Branches thereof, ſo that it ands parallel with any ſingle Ens in the egetable Kingdom; and if you conſider

the reason, 'tis no wonder it should be so for that this Tree hath its Character or Signature from the friendly Planet *Venus*, and by her Circular Correspondence about the Sun's fury, in the Centre of which is the Sun, who fends his Vertues to the Archeus thereof, and furnisheth the *Callidum Innatum* with the bountiful concreting Sulphur, which by Nature's fermentation, and artificial Circular sublimation of those Juices through its Pipes, with a kind of a Pulse, hence proceedeth subtility and purity to the Fruit which returneth so richly loaden with a vinous Tincture from the Fountain of Nature. Now Tincture shews maturity, and that brings Sanity, and so by consequence other Properties of Health, *&c.* For this Tree hath to the Microcosm, First a Cephalick Vertue; Secondly an Alexipharmack, and by consequence a Diuretick and Diaphoretick: Finally a Balsamick, and Paragorick, thence prevalent in Fits, Scurveys, Dropsies, Stranguries, *&c.* which may be evidently discerned by another Authority besides mine; for He hath contain'd Pages of the Vertues thereof: Nay, the judicious Housewife hath her Remarks thereon, which may easily be discerned by its various Uses; for out of its Buds is made a Spring Broth, which cleanseth the Blood of

Scorbutick

Scorbutick and Hydropical Humours, and is good in Obſtructions; the Wine wherein the Flowers are impregnated, is moſt fragrant, and an excellent Febrifuge, cleaning the Blood of Acidity, Venom, and Putrefaction, therefore a powerful Medicine in Surfeits, Meaſles, Small-Pox, Swine-Pox, and Peſtilential Corruptions; the Vinegar made from the Flowers is uſed in the like Cauſes, alſo for Inflammations on any part of the Body: The diſtilled Water for weak Eyes, and to clear the Skin. The Oil for Scorbutick Itches, Bruiſes, Sprains, and good in the Piles; alſo for Burnings, and external Pains of the Gout, *&c.* The inward Bark of the Elder, and Dwarf-Elder, is generally preſcribed in Dropſies, the dry'd Pith for Iſſues: The Wood of the Tree is very durable, whence may be an Oil prepar'd for long Life; and therefore pity it ſhould be uſed by ſo many Mechanick Artificers; 'tis alſo obſervable, that from the innate Virtue 'tis early in budding, and late in declining: Moreover, the Berry or Fruit is made into Syrup, and preſerved to be uſed in many Diſeaſes; there is alſo a Palſom of great Virtue made hence. Wherefore then ſhould not the Powers of Elder (ſeeing the Principles are therein radically united) contain all the aforeſaid Vir-

tues, and in great Superiority: First, be cause the Spirit is made by Fermentation and exalted to a *Vinous ens*, wholly sulphureous and inflammable, which to perform, some have esteem'd so great a secret. Secondly, The Spirit is enriched by its own Oil. And Thirdly, Strength, and by the Salt, so that these Powers are advanced so high, as to contain the medicinal Virtue of the whole: now perceiving of what general service these Powers might be, I thought it convenient to publish it; and the more-especially discerning the things of single Virtue have taken place in the World, by some kind of Service; as namely, the Spirit of Scurvygrass, and Spirit of Rosemary, or *Hungarian* water. These Powers of Elder carry with a more general Benefit, and will manifest from their own central Virtues the popular Service they have for the multitude; especially for that they are so effectual against the contagious Diseases that now Reign: Indeed, should I be particular in every Virtue they have, I might fill a Sheet; but well knowing that their Operation is such, that will demonstrate themselves beyond Words; I shall therefore leave the rest for the Patient and Prudent Experiencer thereof, and so come to give their Use, and Dose. For the Diseases of the

Head

Head as Convulsions, Falling-sickness, Vertigo's, Cholentures, and sudden Swoonings, is very prevalent, and therefore let those that Travel by Sea or Land not be without a Bottle of it: For upon the approach of a Paroxism, if you drop thirty or forty drops into a Glass of Water, and drink the same, 'twill wonderfully allay the violence thereof, and strengthen Nature: also you are to dip the end of your Handkerchief in the Powers, and snuff up the Savours thereof, and strike the Temples therewith, repeating the same, till relief is found. For young Children nine or ten drops is sufficient in a Spoonful of Water, and sweetned with Sugar; but let the Mother drink a full Dose while the Child is sucking, and then their prevalency will be seen; if this Method be observed, it not only cures those that are afflicted, but also prevents it in others: They also abate the oppression of Wind, which Children are so generally subject to. They also are prevalent for the Diseases of the Breast, as Asthma's, Dropsies, Consumptions, spitting of Blood, and the like; and for those of the Stomach, as want of Appetite; and principally in Surfeits; and in the beginning of Fevers let from thirty to sixty drops of these Powers be dropt into a Glass of Water, and sweetned

with its own Syrup, and after taking of them drink a good hearty Draught of Mari-gold Flower drink, and sweat plentifully in Bed, and as often as Nature thirsteth for refreshment, let twenty drops be taken in the Liquor, and by this means the offending Matter will be abated, and carried off by Sweat and Urine. These Powers are also prevalent for the Griping of the Guts, Cholick and Strangury and want of Rest; you must take a Brandy-Caudle, and as 'tis fit to drink, put half a Bottle therein, and sweat in Bed, and thus in few Hours, admirable Relief will be found: 'Tis also prevalent for the Dropsie, Hypochondriack Melancholy, Scurvy, Oppressions of Fear. You are to take constantly of these Powers in your common Beer, till Relief be found. 'Tis also prevalent for such Diseases, as infect the whole Mass of Blood, as the Measles, Small-Pox, and Swine-Pox, and other pestilential Diseases; for which you are to proceed thus: Take of Cochineale and Saffron, of each a Dram, and a Quart of Spring-Water, and infuse them two or three Hours upon the Embers, close stopp'd, then take the clear, and mix a Bottle of these Powers therewith, and as much of its own Syrup as will make it into a Cordial; and if this is taken as common

Drink

Drink, the malignancy will thereby be aba-
ed, and the Fountain of Life fortified, and
he disquiet Spirits settled; but you are to
bserve, that as the Disease begins to a-
ate, you must take every third day of
ur Royal *Cordium Anticum*, and of
hese Powers the intermitting Days, and
o will the Relicks of the Disease be car-
ied off, and Nature restored to her won-
ed current. 'Tis prevalent for the Gout,
or weak and pained Limbs, for Sprains and
Bruises, and for Rickets in Children. and
o ease Pain in any part of the Body: If
ou take of these Powers inwardly, and ex-
ernally chasing the grieved part therewith,
nd dipping a Scarlet-cloth therein, laying
on the same, repeating it every six hours
ill ease is found. You are to observe, that
hese Powers are an excellent Cosmetick,
onderfully cleansing the Face and Skin,
aking the Flesh smooth. Lastly, you are
o observe, for Diseases of long continuance,
his wholsome Medicine must be continued
n its application, then thou may'st expect
o find by it satisfactory and admirable ef-
ects; but however, by the way I think it
t to give thee one Precaution, which is,
hou art to observe that these Powers
elong to me, that I am the first Author and
Publisher thereof; those therefore that are

minded

minded to have a Medicine of such gener
Service, as 'tis truly prepar'd, let them re
pair to my House, where 'tis only to be ha
in its exalted degree of Virtue, and ver
fragrant, of a purple colour, by which i
may be known. I signify this to preven
the mock Imitations of illiterate Pretender
which, *Agabus* like, destroy many a fragra
Flower in this Art.

Potestates rosmarini, or the powerful un
ted Spirit of Rosemary, which is made b
the Flowers thereof, fermented and distille
into an high Spirit, and then united with i
own Oil and Salt, which abundantly ou
does the *Hungarian* Water. Observe that b
these Examples, you may be able to prepa
what Powers you will from Herbs, Flowe
or Gums.

To make a Spirit so high and ethereal
to fire Gunpowder, and fit for China, J
pan, and Lack-Varnishes. Take three or
pounds of Bay-Salt, and decrepitate it ver
well, and give it a great degree of Fire, b
keeping it from melting by stirring of
with an Iron Rod, till it comes to a ver
fine Powder; before it is quite cold, thro
it into a Still, and pour upon it two Gallo
of *Aqua-vitæ*, Brandy, or any of the pro
Spirits made from those former Wines, a
gently distil your Spirit *in Baln.* until all
con

come over, and so your Flegm will remain in the Bottom, and your Spirit shall be more fine at one Distillation, than at two or three without Salt. This Spirit is of great Use in Spagyrical Operations, as well as in Varnishing. The Proof of its Goodness is thus known; put some Grains of Gun-powder in a Spoon or small Silver Taster, and fill it with Spirit, and hold it in cold water, being fired, but let not any water in, and if it is good, 'twill fire off the Gun powder: but if Moisture remain, so that the Gun-powder is not burnt, then it is not high enough. This Spirit from English Growths is worth eight Shillings a Gallon.

Now of its Use in preparing Varnish, and first of the Gold Lack. ℞. Of Seed Lack 8 Ounces, of the finest Gum-sandrack in fine Powder 4 Ounces, mix them well, and put them into a large glass Body, and add to it of the strongest Spirit of Wine pounds, and observe that one third Part of the Glass is fill'd, and with Hay twisted about it, place in *B. M.* and let it stand there till as much of the Gums are dissolved as will be, which will require about 8 or 10 hours, minding to shake it sometimes over the *Baln.* Then take *Gutta gamba* one Ounce, *Sanguis Draconis* half an Ounce, and as much Spirit of Wine

Wine as will diſſolve them which may be a
bout 4 ounces, and after they are diſſolv'd mi
them hot, and let them ſtand ſo about ha
an hour, then ſtrain it out, and keep it clo
ſtopp'd for Uſe. Obſerve, that in t
place of *Gutta gamba* ſome uſe Turmeric
others Saffron, to raiſe the golden Colou
Now Gum *Anima* makes a white Varniſh
and Gum-ſpelt a black.

To make China-Varniſh. ℞ Of rec
fied Wine one pound, put into a clean Be
tle, and add thereunto of Gum La
5 Ounces, ſhake them well together, an
let them ſtand 24 hours in a moderate hea
ſuch as the Sun in Summer, then ſtrain i
through a Canvas bag, and let it ſettle by
the Fire, and keep it in Bottles by it ſel
for uſe.

To make the black Ground from th
Japan-work. ℞ The Grounds of the
above ſaid Varniſh, and mix in a Gally
pot, with ſome of the following black, wit
which cover the work 3 or 4 times, the
with clear Varniſh waſh the work over
times, and let it be done in a Stove, and a
the end of 8 days poliſh it with Trippilo.

To make the rareſt Black in the World
℞ An Earthen Lamp, and put in a ver
large Cotton, then fill it with Linſeed Oil
and receive the Smoak in a new Earthe
Diſh,

iſh, and with a Feather bruſh it off from me to time, which keep for Uſe.

To make a red Varniſh. Mix Vermillion with the Ground of the Varniſh, with which cover the work well 3 times, then ſtrain in Carnation Red through a fine linen Cloth into the clear Part of the Varniſh, with which varniſh the Vermilion all the Colour pleaſe your Eye, then with the clear Varniſh alone, varniſh over 10 times. and then let it dry a Week, and poliſh it with Trippilo, as the other.

How to make the Ingredients for the ſing Work. Mix ſix Parts of Whitening, with one Part of Bole-armoniack finely powdered, with Gum-water, till it be the thickneſs of Cream, the which lay on.

How to make the Gum-water. Diſſolve Ounce of Gum-Arabick in a Pint of clear Water.

How to make a Varniſh for Silver. To Pint of Spirit of Wine, put 4 Ounces Gum-ſandrack, and one of Maſtick, ſhake them well, and let them ſtand 24 hours in moderate heat.

How to make uſe of the Gold and Silver. Buy Silver and Gold in Shells, and put to it Gum-water, and then mix it extraordinarily well with your Pencil, and if it prove too ſtiff, put a little fair water into it,

and

and ſo you may draw or write as yo pleaſe.

To make another China-Varniſh. ℞. O Seed Lack 10 Ounces, of Sandrack a Ounce and half, put them in a Can of re ctified Spirit of VVine, ſhake them well to gether, and let them ſtand 48 hours in moderate heat, then ſtrain it through Canvas Bag, and let it ſettle in a moderat heat 4 or 5 hours, then drain off the Clea which keep apart.

To make white Varniſh. The whi Varniſh is made by putting 3 Ounces o pick'd Sandrack, and 2 Ounces of Maſtick in one Pound of Spirit.

To make a raw Varniſh for Violins an Inſtruments. ℞. Of the deepeſt coloure Amber 3 or 4 Ounces, and put it in a well leaded Pot, and let it melt on a Charcoa Fire, ſtirring it with an Iron Spatula, whe 'tis melted, 'twill be dark like clarified Ro ſin, then pour it on a Marble ſtone.

To purifie the Oil. ℞ Of the beſt Lin ſeed Oil, q. ſ. put it in a new well-leade Pot, let it boil well, and skim it often; whe 'tis boil'd enough, which you may know b putting in a Gooſe-Quill, for then it wi not burn it, ſtrain it and keep it fo Uſe.

The

Then ℞ Of this Oil one Pound, of Amber bovementioned 6 Ounces beaten ſmall, let em heat on a gentle Fire, continually ir ring it, till it be diſſolved; if it be too ick, add more Oil, if too thin, add more mber; when your Varniſh is of a good hickneſs ſtrain it through a Cloth, and ep it for Uſe. Sometimes 'twill be 2 or hours before the Amber be diſſolved; be ot diſcouraged at the Blackneſs, for 'tis ot turn'd, and 'tis not always tranſparent the firſt; you muſt begin at firſt with a ntle Fire and increaſe it by degrees.

To black VVood. Firſt make a VVater 2 Pound of Brandy, of VVell-water Pound, of Galls 2 Ounces, of Salt M. boil em in an Earthen Pot well ſtopped half hour, then take a Spunge and with this Vater cover the VVork once in 4 or 5 hours leaſt 30 times, every time before it is ite dry lay on the following dye.

℞ Of ſtrong Vinegar 2 Pound, of Fi-gs of Iron one Pound and half, of ruſty on one Pound, a little ſalt, of Verdigreaſe Ounce and half, of Galls a Pound and lf, a Pennyworth of *Mercury* ſublim'd, a ece of the Bark of *Bois deanne*, and a Limon into 4 pieces; let them ſteep for 15 days an Earthen or Iron Pot ſtopped; then hen 'tis dry poliſh it with Trippilo.

To

To gild it. The proportions are of Bo one pound, of Sanguin ſtone, or Red o pound, of black Lead an ounce, of Tallo an ounce and half; put the Bole to ſteep i water, then pound the red Chalk and blac and after grind them fine with the Tallo grind the Bole by little and little, and th mingle all together and cover them wi water.

To a ſpoonful of this put 2 or 3 ſpoonfu of Water, and the quantity of a Walnut ſtrong Sike, lay on 7 or 8 couches; this w keep in a cold place half a year.

Thus (Reader) we have preſented th with various things; but indeed they are t draught of a rough Pen written for thy pr fit by one of Nature's Pupils, which I hop the learned Diſciples in the ſecret Myſteri of Nature will take in good part, ſeeing is a true Birth and no Foſter-Child, whic as 'tis nouriſhed, may grow to the full St ture of a Man, and be able to plead ſom thing on the behalf of its Progenitor; an ſeeing 'tis done in good will, thou muſt ac cept of it ſo.

Farewel.

A *General Treatise* OF THE ORIGINAL OF DISEASES:

Together with their Cure by *Spagyrical Medicines.*

IN this Treatise we shall write concerning the Nature of Diseases; together with the office of Physick or Medicine general, which is comprehended in the word *Medicina*, which contains five kinds, *Pegnomick, Boethetick, Pharmaceutick, Chirurgick, Dietetick*; but we shall here comprehend them under three, *viz. Physiologick, Patholo-*

Pathologick, and *Therapeutick*: Now this d
vision agreeing best with Spagyrical Doctrin
we shall erect upon this Hypothesis, begin
ning first with

Physiologia, which is to know and understan
the structure of Human bodies, both Anato
mically and Physically, from which we ma
know how to apply suitable Medicines
whether they are prepared from the Anima
Mineral, or Vegetable Kingdom.

Pathologia is that which describes, a
wherein is considered the general Metho
of Indications of Diseases; *Diagnostick*, *Ae*
ologick, and *Prognostick*.

Therapeutice is wherein are consider'd t
general Indication of Cure, under what d
nomination soever, because in the Spagy
cal way we never observe the Dietetick pa
for we allow the Patient their kind of Fo
in Moderation, as we have largely shewn
our *Spagyrick Philosophy's Triumph*. As
the Chirurgick part, we esteem not of it a
more than for Wounds, simple or co
pound Fractures, Dislocations and such
external accidents; but as to Ulcers, Fi
la's, and Cancers, *Noli me tangere's*, exp
ence doth demonstrate cannot belong
this part, for if curable it must be perform
by internal Specifick Medicines, which w
take off the original cause thereof; for

stan

ance, we had a Patient in *Rotterdam*, was ſlicted with a virulent Ulcer in the Leg, nd had been up and down under cure for Months, or more, in ſome of which time he was under the Maſters of the Hoſpital, ut to little effect, for they us'd their hot corſives ſo long till ſhe was down right Lame, et (by the bleſſing of God) was reliev'd nd cur'd by me with one double bottle of y *Vinum vitæ proprietatis* Enſenſificated with he aurify'd Sulphur of Antimony: We ould give ſeveral other ſuch Inſtances, which or brevity's ſake, (and leſt the Volume ould grow too big) we ſhall omit, till we ubliſh our *Spagyrical Philoſophy Aſſerted*: nd again, that part in Chirurgery, which o the Operator is moſt beneficial, we cannot aſſent to, as Phlebotomy, Fomentation, carification, and ſuch like; becauſe they re cruel and unmerciful, and after all that ery little conducive to a Cure.

Now of the *Pharmaceutick* part we only eem that, which prepares ſuch Medicines, s will radically cure by a Specifick virtue; or of violent Vomits, Purges or Salivations, we cannot admit, becauſe whilſt drugs thus perate, they are cloathed with their venoous and unnatural crudities, and not fit to e given by the hand of an Honeſt Phyſician, ſuch

ſuch, we mean, as prefers a good conſcience before popular applauſe.

The Quæry therefore will be, how true Medicine (and ſuch as will really relieve the Diſeaſed) may be prepared, in anſwer whereunto we refer you to the Third Head, where we ſhall demonſtrate, that ſuch are only prepared by the Knowledge of Nature; as true Rivulets flowing from the Fountain, for from thence proceed the *Medium* and *Menſtruums*, that have power to open the moſt compacted bodies, and cauſe them to ſend out thoſe Friendly Balſamick, and Medicinal virtues, whereby the afflicted are relieved: but more of this in the place before cited.

☞ We ſhall now come briefly to ſtate our Hypotheſis, concerning the Original, Nature and Cure of Diſeaſes, in ſuch words as may ſo inform the well-minded deſirer, and to receive ſatisfaction thereby; The Original, Nature, Variation and Cure of Diſeaſes may therefore (as we before ſaid) be comprehended and underſtood in a three-fold reſpect.

Firſt, in the Knowledge of the Microcoſmical ſtructure, and how Diſeaſes ariſe in human kinds, ſo as to aſſault the Animal Life, and ſenſitive Soul; for we find that all the Diſeaſy Idea's are conveyed in the vehicle

le of the Spiritual Juices to the conſtitu-
e parts.

Secondly, In knowing the proper Indica-
ns of Diſeaſes, and how changes and va-
tions are made in ſimple and complicate
es; for 'tis very neceſſary, that the con-
rences, in the Nature and Eventual acci-
nts thereof, be præominated.

Thirdly, theſe being underſtood we may
dly inſiſt upon the Cure of Diſeaſes, by a
icious adminiſtration of proper Medicines,
d by ſuch variations, as are requiſite for re-
ving the Cauſe thereof.

But before we proceed to lay down the
e and Nature of Diſeaſes, we think it
venient (to make our Intention the
re plain) firſt to define what a Diſeaſe is:
iſeaſe therefore is defin'd to be an aſſault
de upon the Spiritual Life, in human
ds, in order to make a breach of its natu-
Harmony.

For 'tis plain to us, that Diſeaſes have
r firſt Exiſtence in the very principles of
, and ſenſitive Soul, by which they are
veyed to the Archæus, (who is, as we
the central vital Spirit, exalted to the
eſt ſtate in the Microcoſm, which di-
utes a vital Ray, of which *Aries* is Spe-
tator to all the parts and Members of
body, which being aſſaulted by the
diſea-

diſeaſy Idea's, whether Superior Influence
Epidemick Venoms, or other accidents, ca
ſing Terror, Fury and Amazement, where
by Nature becomes unmindful of her ow
office, and admits of Diſeaſes, and ſom
times death without reſiſtance: Becauſe b
ſuch preternatural actions the wrathful qu
lity is ſtirred up, which otherwiſe lay ſile
in the Centre of the body: for (as we ha
ſaid in our *Medicina Rationalis*) the ſeed
Life and Death is placed, and originally e
iſteth, in the Center of every Body, and
Man, in order to ſubdue him to fear, a
reverence his Creator; for, (as the Apoſt
ſaith) *From Adam death reigned upon all men.*

Now this *Archæus* hath ſuch a pure Ce
tral Life, that it is immediately put into fu
and diſtraction, by thoſe clouds the diſea
Idea makes, which being antipathetical
its purity, it cannot but oppoſe, endeavou
ing ſo long to caſt them off, till enrag
thereby, and ſo neglecting its own offic
many times immediately admits of deat
but, if not ſo ſoon, theſe untoward gue
take place, captivating and deſtroying, a
as they have admittance, aſſume Matter, a
become corporeal; whence according to
continuance, proceed chronick diſeaſes,
ſuch as be of difficult cure: For this matt
(as we have ſaid in our *Spagyrick Philoſophy*

ferte

ence rted) is by degrees diſſolved, and ſpread
s, cau hrough the Body, and ſo univerſally aſſaults
vhere he whole Fabrick, or at leaſt wiſe ſome prin-
r ow ipal part, or organ thereof, whence ſome-
ſome mes proceed Obſtructions, Hypochondriack
iſe b elancholy, and many others; for the Hu-
l qua nors, eſpecially the predominant, have
ſilen ereby power to overflow; thence Diſeaſes
e hav om the inequality of Humors, which often
eed e remotely promoted by the ſix Non-na-
lly e rals.
and We therefore aſſert theſe to be the acciden-
r, an , not the original or Procatarctick Cauſe
poſt diſeaſes, as many will have them, and
men. at by theſe Nature is deprived of her
Ce n State and Office, and led into that
to fur hich is contrary to her; which prevails ſo
diſeaſ ng, as the *Anatomia Eſſata* hath power to
ical art forth her venom, in order to extin-
eavou iſh the Fountain of Life.
nrag We ſhall therefore ſtate this as a general
offic phoriſm in Phyſick, that if the Spirit, the
deat bricator and Conſervor of Human Bodies,
gue nds clear and undefiled, being not infect-
g, a by the clouds of Diſeaſes; the Body,
ter, a hich is the Receptacle of the Spirit, muſt
g to eds remain in a vigorous activity, for no
aſes, orbifick Matter can exiſt therein, but by
matt e Spirits Error, which afterwards forms
ſophy atter, and becomes corporeal.
ſerte

For as Christ says, *Mat.* 12. 28. *How can one enter into a strong Man's House, and spoil his Goods, except he first bind the strong Man*; In reference hereunto, the Spirit may be said to be a strong Man, and the Archeus as the Watchman of the Microcosm, which examines all, therefore must first bound and captivated, before the House or Body can be destroy'd.

Thus much in general concerning the Original of Diseases, and their forms impress'd by the Diseases Idea on the Spirit, thro' which they become corporeal; we shall now consider by what Medium they act; We say the Air as the external Air of the Macrocosm, is the Medium between Heaven and Earth, containing the universal Spirit, by whose power Life proceeds from Generation to Generation and by the deprivation thereof, Death Corruption and Destruction; for being darkned, corrupted and infected with divers Spiritual Forms, whether Superior or Inferior, by exhalation of corrupted Fumes for 'tis a Matrix that receives all, till over burthen'd or infected thereby, it sends forth its venom both on Man and Beast; as too too evident in Pestilential times &c.

So 'tis in the Air of the Microcosm, where the Spirit acts, that being the medium be-

twe-

ween Life and Death, and consequently, e effective Instrument of Health and Dis- ses; for that being over-burthened, ei- er by the superior Influences, or Spiri- ality of the different Exhalations, pro- eding either from a subsequent Cause, or e immediate Passions and Exasperation of e Mind, by Anger, Grief, Fear, or the e; or of the Body by sudden Motion, Cold, by which the Spirit is too much flamed, or contracted, or from the super- ndance of Meat or Drink taken: For though these are the Handmaids and nou- her of Life, yet when taken in excess, y many times become the very Instru- nt of Death, like as the most choice *Pa- cea*, which by a Ray of its Light, is able cure all Diseases; yet too many Rays reof will overpower the natural one, so extinguish it: For as *Sandivogius* s, a great Fire soon extinguishes a small , and that many of the Philosophers e destroy'd themselves, by not knowing right use of the grand *Panacæa*; for we to receive things in Temperance, so as trengthen the natural Heat, and not to rcome it, as we have touched at in the lace.

Tis no wonder indeed, why there uld be such Variation in Diseases, and

so many new and complicate ones arise, we rightly consider how great the Exc and Intemperance, this Age abounds wit is, for from thence proceeds a Debilitatio of the Spirit, a defect of the Spiritual Ju ces, and an inlet to cacochymick ones, a from thence Corruption; and this being nited with the Debaucheries, receivi from each other the Spiritual Vapour their poisonous *Venoms*, the Grand Pox contracted; which, being not timely cure corrupts and stains the Vessels with its Dise ses Malignancy, and is often sent forth the Superficies of the Body, and internal stains the radical Moisture, causing an In postumated Seed, and decayed Body; fro whence, in the act of another Generatio it stamps its Ideas on its Matrix; fro hence hereditary Diseases, and the cause so many weak and imperfect Childr which also in process of time, produce t same effects, and so cause such other ne complicate Diseases, and such as become t Amaze and Astonishment of Physician for 'tis not only the Diseases varying, a divers symptoms thereof appearing, but so some new ones are commonly and yea produc'd, vastly different from the othe And this is observ'd, and for a truth ge rally agreed upon by most of the Learn

nd Curious obſerving Phyſicians, that I ave met with in my *Europæn* Travels.

And indeed, the Crazineſs and Imper-ctneſs of Bodies, in this our Age, are uch to be pitied and lamented; for let he Phyſician come where he will, he can ldom fail of diſcerning ſome Symptoms nd evil Effects thereof; and 'tis much to be ar'd, that the Intemperance of this Age ill cauſe ſuch evil Fermentations, as to pro-uce yet worſe Diſeaſes, which (I pray od) the Inhabitants may prevent by time-Repentance, for I dread the Soreneſs of e Judgment, *&c.*

From what hath been ſaid, 'tis eaſie to be onceiv'd, that Intemperance hath been as Procatarctick Cauſe of many Diſeaſes; aining the Spirits, corrupting the Humours, nd many times the principal Veſſels, cau-ng ſimilar, organick, and common Diſ-les: For we ſay, that one original Cauſe ay in different Bodies or Conſtitutions, roduce different Effects, and the more dif-rent Symptoms, according as it hath its tuation, or Power to aſſault the *Syntereſis* Nature: We ſhall therefore ſtate another phoriſm, *viz.*

That the Spirit being the firſt admitter of ſenſy Idea's, thoſe alſo muſt be Spiritual,

and carry with them their own Seed, a
forming Power; or else no Specification
a Disease could be made.

Now this being so, we are to conside
what those diversity of Forms are, th
produce diversity of Diseases. For we se
that in Epidemick Diseases, which, thou
generally proceed from corrupted Veno
yet each of them cause different Charact
on the Body: The Measles one, the Sma
Pox another, the Swine-Pox another, th
Spotted-Fever another, and the Plague an
ther: For that hath the most r ing powe
or violent Burning, painful Bla , Carbu
cles, or Bubo's, as a test of R , chan
ing the same, in, and with the olid Par
to the blackness of a Coal, or stinkin
Pus &c.

Now by all of these the Life is er inentl
threatned, according as the Form ha
power immediatly to work upon, and pre
vail against the light of Nature. This d
versity of Diseasy Idea's may not seem di
ficult to be conceived, if we but conside
that the general matter of all things wa
Originally one, and that the diversity
Species came in the World, by and fro
the character and stamp of Form in th
Animal, Mineral, and Vegetable Kingdom
in all the kinds thereunto belonging: Fo

as the Apoſtle ſaith) every Body hath its own Seed, and every Seed its own Body. In the vegetable Kingdom, the Body is Salt, the Form Sulphur or Oil, which are diſcernibly different in Taſt and Smell, one from another, which whilſt the Texture remained, had power to retain, its Form in multiplication of its kind through the power of the univerſal Spirit. In the Mineral Kingdom, the Body is Mercury, but that which gives the various Forms, is Sulphur, which through the Medium of the Univerſal, grow, and are multiplied. In the Animal Kingdom, the Body is Fleſh, but the Form is that which makes the diverſity, according as 'tis pure, purer, or moſt pure; the moſt pure is Man, being animated with the Divine Light; the Pure is Fiſh and Fowl; and the leſs Pure is Fleſh in its divers and bruiſh kinds; yet all live, increaſe and multiply through the Medium of the Univerſal Spirit: Moreover, Man (being a Microcoſm, an Epitome of all Forms, a Compendium of all Powers, and Syſtem of Superiour and Inferior Beings) muſt doubtleſs be acted upon by all Forms: For, as Legions of Angelical Spirits are for miniſtring Comfort to Man by the Rays of Light; ſo on the other hand are there Legions of Diabolical ones, ſtirring up their Inſtruments

to dart and poiſon him with the black cloud of Death: Therefore we ſay, that as the Spirit of Man is acted upon by the diverſe diſeaſy Idea's; and yet the Primary Matrix of Diſeaſe is one, *viz.* a moiſt, mercurial poiſonous Air, which we call the *Anatomia Eſſata*, whoſe exiſtence is in all the urinous Spirits in the Body, and is fed by the ſame in which the different Idea's Act and form ſeveral Species by the Medium of the Spirit in the little World, even as 'tis in the Spirit of the great World.

Wherefore we ſay, that all kind, or ſpecies of Diſeaſes are produced by the Spiritual Action of the diſmal Form and according to the nature of the Humour acted upon, or of the Veſſel, Organ or Paſſage that 'tis incorporated in, and as 'tis near or more remote ſituated to the *Archæus*. For we ſee that in the Itch and Scabs, the Blood is corrupted and infected; as alſo in the Scurvy and Scrophulous Humors; yet each of theſe are conſiderably different one from another, and all different from the former. Which ſtill demonſtrate diverſity of Form in the ſpecification of Diſeaſes: And again in the French Pox, which having its riſe from complicate Vapours, produceth in like manner complicate Symptoms which have ſome

ſome or other reſemblance of various ſort of Diſeaſes.

Now if the Form is of a Saturnal Nature, dull and languid in Motion, from thence Hypochondriack Melancholy, and inveterate Obſtructions, hard to be removed. Now the further operation of theſe ſulphureous Idea's, or black Clouds will be more fully ſhewn in my *Spagyrick Philoſophy aſſerted*, where the Original of Diſeaſes is more fully demonſtrated.

Theſe things being rightly known, and conſider'd, we may be able to make proper Indications of Diſeaſes, whether produced ſimply from one Cauſe, or compounded with different Forms whence proceed rebellious and complicate Diſeaſes: *Ex. Gr.* The corruption of the Grand Itch in one uniting in *Coitu* with the acid or muriatick Particles in another, produceth, or bringeth forth a venomous Vapour, which may prove as a Progenitor to the Pox; and eſpecially when 'tis heighten'd by a volatile Acidity in a ſecond Action. The manner of which, ought truly to be known.

And again, when the Scurvy, after the ſame manner, unites with the grand Pox, it may cauſe ſuch a violent Fermentation in the Blood, as to produce a Fever; ſome of

which I have known so violent, that Death hath immediately ensued.

These, and many more of the like Nature, produce such complicate Diseases, as have before been touch'd at, so that the most learned of Physicians at the first sight, by the Diagnosticks and Ætiologicks are put to an onset, how rightly to give their Prognosticks, which we shall endeavour to unfold, according to our Experience, in our *Medicina rationalis*, and briefly in our *Spagyrick Philosophy asserted*, and therefore omitting here.

We shall therefore conclude, that Diseases are invenom'd, poisonous Idea's, either more or less corporify'd; and so emitting their various Effects and Symptoms, and by Degrees working upon the radical Moisture, or vital Spirits, till they are exhausted, and then by consequence Death ensues.

Now, seeing 'tis a Duty incumbent upon every Physician, to endeavour by true Specificks to heal those Breaches and Inroads made upon Nature, whilst the Oil remains in its determin'd Pondus unexhausted: To the end our Mite may be contributed, we shall thus demonstrate the *Therapeutick* part as follows.

Findin

Finding therefore, that diſeaſie Idea's are diſmal Clouds, whereby the Spirit of Life is ſtain'd, in order to produce Death, for Diſeaſes are its Meſſengers; we ſhall therefore recommend to your Conſideration the ſearch of ſuch Arcana's, or ſuitable Medicines, ſuch (we mean) as will emit ſome Rays of Light, whereby the ſenſitive Soul or Spirit of Life in humane Bodies may be illuminated, and which being rightly apply'd, have Power to remove the Cauſe, and reſtore Nature to ſanity.

Of which number are all thoſe, that are Spagyrically prepared from the Chaos of the Adepts; and more-eſpecially their grand, Univerſal Tincturing Sulphur, againſt which no reaſonable Man dare object, ſeeing there is ſuch an unanimous concurrence in the Writings of the learned and judicious Spagyricks: For they maintain the Poſſibility of one Medicine to have Vertue ſufficient to cure all Diſeaſes. And 'tis no wonder it ſhould be ſo, ſeeing 'tis an Eſſence of ſuch Purity, as to have Predominancy over the Elementary and corrupting Powers, being a Domicile, wherein the firſt form of Light is concatinated in the Effluviums of Life, and thence having a central Homogeneity, preſerves the Fewel of the Lamp from being ſtained with the diſeaſie Idea's, and Nature from

from erring in its Harmony; and when it doth err, 'tis a sure *Panacæa* to restore it again to sanity, maintaining the Microcosmical Wheels in due *Decorum*, till the appointed time of Death, there being an irrevocable Decree pass'd, against which there can be no Balm, *&c.*

Furthermore, 'tis to be observed, that all Arcana's proceed from the Power, Action and Virtue of this Chaos general; as also the *Menstruum Alkahest*, which is the *Medium* by which Medicines are prepared, and indeed without which there can be no true Essences, Elixirs, Magisteries, *&c.* whatsoever high Names are given to many extant.

Moreover 'tis to be observed, that by the help of this general Spirit, we open the body of Tartar, uniting the extreams so, as to bring it to act in a succedaneous way and Spagyrically to operate on most inferior bodies, and thereby to obtain their true Specifick virtues, which Medicines are esteemed the succedaneous ones, and short of these there are very few that will raise any considerable advantage to the Sick, let the commendation imposed by the makers thereof be ever so soaring; and 'tis daily confirmed by experience, that there be few Medicines, that answer what is attributed to them; because there be no Specificks

but

but what are prepared through a diſſolving Agent, of which number is Tartar, which is of ſuch a Nature, as to coagulate upon the body diſſolved, but 'twill obtain from the Concret its Characteriſtical Powers, and hidden Specifick Vertues; and on the other hand, the Concret obtains from the Diſſolvent and abſterſive Nature, and by the action and paſſion the points centre into a Globical or Balſamick Ens which is agreeable to our conſtitutive Principles, and ſo operate in thoſe pure Effluviums, as to perform real Cures, to the comfort and ſatisfaction of the Patient, and Honour of the Honeſt-hearted Phyſician.

Therefore this Conſideration muſt not be omitted, *viz.* That 'tis neceſſary to obſerve variation in their adminiſtration, according to the alteration of the Diſeaſe; for our Ten Years experience ſhews us, that 'tis neceſſarily required in Practice, to make a Judicious variation in the Diſpenſation of Medicines, if we deſign that they ſhould fully anſwer: For the way and Method, we obſerved 5 years ago, muſt be alter'd in the Preſcriptions of this preſent year: For tho' the Method was certain then, in the Diſeaſe of the ſame kind, or ſpecies, yet ſuch have now other Twiggs, Branches,

and

and Symptoms, which neceſſarily require to be prun'd off: For theſe, and ſuch like reaſons, the Author would not willingly out ſpeak the vertue of any ſingle Medicine; yet his experience is ſuch, that he will thus much boldly declare for the encouragement of the Diſeaſed, that if theſe do not demonſtrate their Virtue on them in 30 or 40 days, ſo as to give a grounded belief of a real Cure, he adviſes ſuch Patients to deſiſt from means, except the Phyſician that follows him, can demonſtrate, that he is in Poſſeſſion of the *Grand Panacæa*, or *Univerſal Medicine*; otherwiſe the Cure is highly to be doubted. Thoſe true Sayings have been found by experience, by ſuch, that have not been willing to regard our Advice, but would be tampering and ſpending their Money, and yet alas, the Diſeaſe hath remained, untill the Eyes have been cloſed, and they have given their laſt farewell to the World: Of this we are able to give undeniable proofs.

The laſt Obſervation is, that theſe Sovereign Specifick Medicines are more certain in their Operation, where the Patient obſerves with heedfulneſs the methods preſcrib'd, and is temperate in exerciſe, Meat and Drink, and yet we allow all things in Moderation, ſo far, that the moſt curious Pa-

ate may be pleas'd with such variety as Nature affords.

Now for the satisfaction of all that are truly desirous to promote Art, I shall now come to demonstrate and lay down the *Basis* we go upon, and the manner observ'd in preparing these our Medicines, viz. *by the Medium of Tartar*, as before hinted, which must be the pure and fixed Salt, truly volatilized, whereby it becomes a pure fermenting Medium, an opener of Bodies, by vertue of the Reconciler of Extreams, and the very key for preparing true specifick and succedaneous Medicines: Therefore observe as follows;

The fixed Salt of Tartar is to be volatiz'd three distinct ways, *viz.*, by acid Spirits, and then being distill'd over into a middle Spirit, they assume the name of *Arcana Pontissitata*; also by urinous Oyls and Spirits, and then they assume the name of *Arcana Microcosmica*; also by essential Oyls and vinous Spirits, and then they assume the name of *Arcana Samech*; not undeservedly, because of its friendly Balsamick Nature, homogeneous to, and in the preparing of Medicines; therefore I shall touch at that, and omit the others, seeing we have distinctly laid them down in our *Spagyrick Philosophy's Triumph*, where we have treated of the Mineral

Mineral Work, to which I refer you for more ample Satisfaction, and proceed to lay down the ground on which the *Arcanum Samech* depends, *&c.*

Circulatum Minimum, or the leaſt Key opening the door of Entrance to the Spagyrick Art.

℞ Of the beſt *Rheniſh Tartar* what quantity you pleaſe, and calcine it three or four days until it looks bluiſh, then let it run *per deliquium*, which filter, and then by Evaporation cryſtallize it into a Salt, which by an internal Decoction may be butyrified, then take thereof three pound, and of any fragrant eſſential Oyl nine pound, of our *Reconciliator Microcoſm. Q. S. E.* to elixerate it and then with an aromatiz'd Spirit of Wine, *Cohobate* it ſeven times, until it hath drunk up, *Q. S. E.* to ſatisfy its Thirſt and ſo a noble tincturated Balſam is brought forth, which by Circulation muſt be united with its volatile Spirit, and then it may be exalted into a volatile Salt or Spirit; but 'tis ſufficient to carry with it its fermentative Virtue, and to cure many ſtubborn Diſeaſes: For this being truly and artificially prepared, gives the Preparer thereof the deſerved Name of a *Spagyrick*, and in the ranſacking of the Books of Nature, gives him to underſtand the Nature, as well as the

are Name of Things; and confirms unto im the Truth of what we have written, hewing it to be a *Balſamick Ens*, which doth xalt the Specifick Virtue of Concrets to a reater degree of Nobleneſs, for the Corpo- ality of the Bodies are dilated, and the in- rnal Sulphur more fully obtain'd, with he union of Tincture, from whence the ealing Rays of Light proceed. Therefore ſhall give you a Catalogue of my Medi- ines, marking ſuch as are prepar'd by it hus ☿; therefore let it be obſerv'd.

Catalogus

☞ *Catalogus Medicinarum.*

First, *Of Spirits.*

1. THE *Spirit of Corn, or, true* Aqua vitæ, *bearing* Proof of Gun-powder.

2. *Tartarizated Spirit of Wine*; both of which serve for Cordials, and drawing forth Tinctures.

3. A *Paragorick*, or *Bathing Spirit*, for Pains of the Head, Bruises and Squats, and Inflammations in any Part of the Body.

4. *Spiritus Mundus*, or *the enrich'd Spirit of Sal Armoniack*, proper in Fevers, Pleurisies, Jaundice, and Obstructions, for it cleanses the Blood in most Diseases.

5. *Spiritus fegetivus*, or a *middle Elixir proprietatis spiritualized*: good in the Measles and Small Pox, and other pestilential Diseases, fortifying the *vital Spirits*.

6. *The volatile Spirit of Vitriol, prevales in Hysterick* Fits, Convulsions, and diseases of the Head; also for curing Green Wounds.

☿ 7. *Spiritus Prophylactic. imperialis nostr.* or the *Antepileptick Powers*, sovereign for the diseases of the Head, and Womb-fits, sudden Surprizal, and infectious disease.

a

and is a general Cordial for all diſeaſes incident to the Body.

8. *Spiritus Odontalgiacus*; *or the Tooth-Spirit, prevalent to make black Teeth white, and to cure the Scurvy in the Mouth or Gums.*

Secondly, *De Poteſtatibus & Oleoſis.*

1. *Poteſtates Cochleariæ*, or the powerful *United Spirit of Scurvy-graſs*, prevalent in the Scurvy and other diſeaſes mentioned in this Book.

2. *Poteſtates Sambuci*, or *the Powerful united Spirit of Elder* prevalent in *Surfeits and other Diſeaſes, as before mentioned.*

3. *Poteſtates Succinii*, or *the Powerful united Spirit of Amber*, prevalent in *Mother-fits, and externally to bath any grieved Part.*

♀ 4. *The Royal Cordonum lenitivum*, or *friendly purging Cordial*, victorious in Health-promoting Virtues, for it being ſo mild and ſweet in its Operation, *may be given for* all Diſeaſes, and to all Ages, Sexes, and Conſtitutions whatſoever.

5. *Oleoſum Sylvii*, prevalent in *Fevers, Feauriſies, Surfeits, Want of Digeſtion*, and the like.

6. *Oleoſum Helmontii*, prevalent in *Fits, Conſumptions, Weakneſs of Nature*, and the like.

7. *Oleo-*

7. *Oleosum nostrum generale*, prevalent in *Fevers*, *Pleurisies*, *Surfeits*, *Want of Digestion*, *Fits*, *Consumptions*, *Weakness of Nature*, and the like.

☿ 8. *Vinum Vitæ proprietatis*, or a middle *Essentia membrorum*, in that it contains the forming Sulphur, and is ennobled by the specifick Concrets, and so 'tis powerful for Women in Child-bed, to hasten their Delivery, easing After-pains, and relieving in deplorable Cases.

☿ 9. *The volatile Tincture of Red Coral and the Milk of Crabs Eyes*, both powerful in Hysterick Distempers, and Uterine Phrensies, from whence proceed various Diseases, as *Palpitations*, *Vertigo's*, and *Palsies*.

Thirdly, *De Speciebus.*

1. *Species Antimonii Russilii*, whose Virtues are so well known to have a general Tendency to Man, in all those Operations, requisite for curing Diseases.

☿ 2. *Species Veneris gradus aureosa*, prevalent in *Fevers*, *Agues*, *Dropsies*, *Scurvy*, *Gout* and *Stone*.

☿ 3. *Species nostra Mineralis*, the same in Operation with the former, but rather more powerful, and less in Dose.

Fourth

Fourthly, *De Salibus.*

1. *Ens Veneris*, powerful in Obſtructions and Rickets in Children, working as a general Abſterſive through the Body.

♀ 2. The *Volatile* and *Magiſterial Salt of Tartar*, prevalent in opening of *Metals*, diſſolving the *Stone* in the Reins and Bladder; alſo in *Ulcers*, *Fiſtula's* and *Cancers*, laying a good Foundation in order to their healing.

♀ 3. *Sal Calybis*, or *Salt of Steel*, prepar'd in a Way ſuccedaneous to that of the *Alkaheſt*, and therefore powerful in opening *Obſtructions* in the *Female Sex.*

♀ 4. *Sal eſſentialis Helmontii*, beſides the Virtues in exalting Wines, it cures diſeaſes, according to the Nature of the eſſential Oils by which 'tis made; As for Example. That of *Juniper* for *Wind*; That of *Cinnamon* for *Epilepſies* and *Convulſions*; and ſo of the reſt.

♀ 5. *Sal Nepenthe*, or a Salt that eaſes Pains in any part of the Body.

Fifthly, *De Arcanis.*

♀ 1. *Arcanum Samech noſtrum*, whoſe Virtues are ſo great, that its worthily eſteemed, and called *Alkalium Apex*, or *Top of Alka-*

Alkalies, and the Crown of the Phyſician; becauſe 'tis not only a wonderful Medicine, but alſo the Medium and Means, by which true ones are prepar'd.

2. *Arcanum Butliare*, and *Glaubare*, for it being made either from *Venus* or *Antimony*, will anſwer all, that *Glauber* attributes to it in *Pag.* 64. *Part* 3.

♀ 3. *Arcanum Minerale noſtrum*, or, *The Sulphur of the Bloodſtone*, which being dilated in the Oil of *Turpentine*, ſtops *Bleeding* either internally or externally.

4. *Arcanum Specificatum Metallorum*, or the *Specifick Sulphur of Venus*, diſſolving Mercury radically, and united into an Arcanum, curing the *Grand Pox* or other rebellious Diſeaſes.

Sixthly, *De Magiſteriis, & Eſſentiis.*

1. *Sal magiſterialis panariſtos Noſter*, acting as an *Univerſal Menſtruum*, being too fiery to have any Medicinal Virtues, therefore called *Alkaheſt*.

2. *Magiſterium ſolare*, or *Aurum Potabile* working and operating with general Intentions, in order to preſerve the body of man in ſanity.

Seventh

Seventhly, *De Sulphuribus.*

1. *Ens vitæ Metallorum*, or *Lively virtues of the Narcotick Sulphur of* Venus *manifested*, which allayeth the enraged *Archæus*, as with Charm admirable in *Fevers*, *Pleurisies*, *Frenzies*, and *Madness*.

2. *Elementum ig. Sulphuris communis*, or *the Element of Fire of Common Sulphur*, which cures not only Sick and Ropy Wines, but all the body of Man; as *Glauber* hath laid down in *pag.* 3. *par.* 3.

Eighthly, *De Balsamis.*

1. *Balsamum Sulphuris nostrum*, prevalent in the *Consumption*, and for such whose natures are weak and decay'd.

2. *Balsamum fuliginis Gonorrhæum*, prevalent in Curing the *Running of the Reins*, and *weakness in the Back and Loins.*

3. *Balsamum Minerale & Vegetabile*, curing *Agues* and *Fevers*, and by its fragrancy refreshes the *Vital* and *Animal Spirits* in most diseases incident to the Body.

4. *Balsamum Vegetabile & Catholicum*, or general wound Balsam, radically curing *Wounds*, *Ulcers*, and *Fistula*'s.

Ninthly,

Ninthly, *De Melle.*

1. *Mel Vegetabile & Minerale*, both fo the enriching and dilating Cordial Spirits in to a friendly nature.

Tenthly, *De Aquis.*

1. *Aqua Ocularis*, prevalent for *red*, *weak ſore*, and *imperfect Eyes.*

2. *Aqua Vehicularis Vegetabilis*, *& Aqua Mineralis*, both of which are for the con veying of ſuch Medicines, which othe wiſe are too fiery and ſtrong, into th body.

Eleventhly, *De Pilulis.*

1. *Pilula Matthiæ Starkey*, made by th *Sapo*, good for *Surfeits*, *Gripes*, *Coughs*, *Cold* and the like.

☿ 2. *Pilula Anodina Specificata & C thartica*, and *Pilula Samech Nepenthe*; bo of which are powerful Medicines, but the la the moſt effectual, for the *Opium* is radical corrected, and brought to a Balſamick N ture, powerful in *Arthritis*, *Sciatica*, a *Rheumatiſms*; for it eaſeth pain, and cauſe nature to reſt from the burden of many ſtu born Diſeaſes. Th

Thus have I in brief, given you an account of the Medicines we prepare, being indeed almoſt Superabundant for any ingenious man to practiſe by, and that it may be the more clearly conceived; we ſhall once more ſhew their general Virtues, by applying them to the parts afflicted, as follows.

For Diſeaſes of the Head, as Coma, Lethargy, Apoplexy, Convulſion, Epilepſy, Palſy, Madneſs, and the like, proceed thus: Firſt, let the body be well cleanſed, by taking every ſecond Night of our *Royal Cordoum Lenitivum*, and conſtantly taking drops 8 a day of our *Spiritus prophylactic. imperialis*, or violent Madneſs rather the *Spiritus Mundi*: but for Epilepſies, the *Volatile Spirit of Vitriol*; and after 7 or 8 days take in drops of or *Vinum vitæ propr.* and once in two days of the *Narcotick Sulphur of Venus*, or the *Arcanum Antimonii*; often externally ſtriking the Temples and forepart of the Head with or *Olcoſum*, or *Thomſon's Stomachick Tincture*; This Method muſt be followed, with ſome judicious Variations, till a Cure is perfected.

Scald heads are Cured by the *Vinum vit. propr.* only we apply to the Scalp *Empl. Scroſulum.* It is alſo excellent being inwardly taken to ſtrengthen ſore and weak Eyes, and to abate any Inflammation therein,

only externally drop in 2 or 3 drops of ou
Aqua Ocularis; alſo 'tis excellent for the di
eaſes of the Ears internally taken, and bein
mixt with *Oyl of Sweet Almonds* to be dropp
into the Ears, ſtopping the ſame with a litt
black Wool; it alſo cures the diſeaſes of t
Mouth, as Ulcerations, Cancerations, b
ing inwardly taken only for pained Tee
diſſolve in it *Pil. ſamech nepenthe*, putting
into the Ear of the Aking ſide, and holdi
the ſame in the Mouth, and this general
gives eaſe at twice or thrice; but we ha
ſometimes cured the pain of the Teeth on
with our *Paragorick Spirit* ſnuffed up the N
ſtrils: but for to make Yellow, Black a
corrupted Teeth white and ſound, and
cure the Scurvey in the Mouth, I waſh the
with my *Spr. Odontalgiacus*.

☞ For the Diſeaſes of the Thro
Thorax, or Breaſt, as Quinſeys, Coug
Aſthmas, Pleuriſies, Peripneumonies, C
ſumptions, Spitting blood, Apoſtems,
ken in drops three times a day, and now a
then of the *Spir. Mundus*, and once a We
to purge with our *Royal Cordanum lenit.*
every third Night a doſe of our *Species M*
ralis, and the intermitting Nights of our
ſam. nep. often ſmelling to our *Spir. proph*
per if the Spirits are faint, drink often of
general Cordial, which will comfort as m

s Food, and let the Cure be compleated with our *Ens vit. metall.* but in Conſumptions make uſe often of our *Magiſterium ſolare* nd thus proceed till a Cure is perfected.

☞ For the Diſeaſes of the Abdomen or elly, as Heart-burn, Vomitting, Squeaiſhneſs, Belching, Rumbling in the Guts, leat of Stomach, Want of Appetite, Hioughs, Diarrhæa, Lientery, Cæliaca, Vomitting and Looſneſs, Dyſentery, or Bloody ux, Iliack-paſſion, Cholick, Jaundice, ropſie, the Hepatick-flux, Exceſs or Sureſſion of the Homorrhoids, Hypochondrick diſeaſe, Scurvy, Diſeaſes of the Kidneys nd Bladder, the Fixed and running Gout, rench pox, Gonorrhæa, and nocturnal Polions, we preſcribe every ſecond Night a oſe of our *Pil. ſamech. nep.* and in drops our *Vinum vit. pr.* conſtantly, once a eek purging with our *Royal Cord. lenit.* t in the Cholick add a little *eſſential Salt* of *momile flower*; and in the Dropſy our *Arn. Antim.* for the Hypochondriack diſeaſe d the *Poteſt ſamb.* and *Ambr.* in drops inmixing between the *Vin. vit. pr.* for the urvy *Pil. anod. ſp. & cathar. & Poteſt. Cocd Arcan. Spec. metall.* For the Stone the rit of *Tartar.* For the Gout, take a ge Doſe of our *Pil. ſam. nep.* and Sweat reon, bathing the grieved part well be-

fore the Fire, with our *Vint. vit. propr.* and now and then take a Dose of our *Spec. Mirr.* ☞ But for a Clap, Running of the Reigns, Swelling of the Yard, pain in making Water, which, if not well Cur'd turns into the Grand-pox, which is known by the Symptoms, a sore between the Glans and Prepuce, which then will soon infect the body with Scabs, Blotches, Aches, Eating Ulcers in the Nose and Throat, Nodes in the Shin bones, and those with horrible nocturnal pains, palpitations and dangerous Coughs and in fine, a miserable end if not timely cured; for these are prescrib'd our *Royal Cor. lenitiv.* to be taken every second Night, and our *Vin. vit. pr.* constantly in drops, and the intermitting Nights our *Species Ven. gr. aurea*. For violent Gonorrhæa's intermit these, and take the *Balsam. fulig.* and if there be very violent pains, take now and then a dose of *Pil. sam. nep.* and principally *Arcan. Spec. Metal.* which will wonderfully perform the Cure, as the Author hath often demonstrated, in a way far more easy, private and safe, pleasant and cheap, than hitherto hath been practis'd or know in *England*; all which the Patient and prudent Experiencers may find to their great satisfaction.

☞ For Feavers, as Ephemera, putrid continual Feavers, Causus or burning Fe-

ers, *Quotidian*, *Tertian*, or *Quartan*, the ſlow Hectick-Feaver, the Colliquative or Melting, nd the Lymphatick and Catarrhous Feaver, malignant Feavers, and thoſe of the Plague, ſpotted Feaver, Hungarian Diſeaſe, and o-hers Epidemical, Small Pox and Meaſles, ntermitting Feavers, or Agues, *Quotidian*, *Tertian* or *Quartan* Agues, Symptomatick Fea-ers or Agues, and the like; you are to pro-ceed thus: Take every ſecond Night of our *Ens vit. Metal.* and the intermitting Nights of our *Pil. ſam. nep.* in drops *Poteſt. Samb.* or *Spir. Sagit.*; but principally of our *Vin. vit. propr.* and then intermit and take of our *Sp. Ven. gr. aur.* or *Are. Butl.* and as the Diſeaſes begin to abate, carry off the Cor-uptions with our *Royal Cord. lenit.* taken as a Cordial; ſometimes the *Species Antimonii*, *Raſſel* and *Species Noſtr. Mineralis*, mitigating he virulency of pains by *Sal. nepenth.* or ra-her *Ens Vitæ metallorum*; now for the ba-ing Thirſt, take of our *Spir. Odontalgiacus* rom 10 to 20 drops in Beer, *&c.*

☞ Now for the Diſeaſes incident to Women, as Wind, Dropſie and falling own of the Womb, Hyſterick-Paſſion, or its of the Mother, the Defect, Imminuti-n, and diſorderly Flux of the Menſes with ain, the exceſſive Flux of the Menſes, and

the Whites, Barrenneſs, Symptoms of Women with Child, *viz.* Nauſeouſneſs, Vomiting, Longing, Spaſm, Falſe Conception, Miſcarriage, Mola, difficult Travail, a dead Child, breaking Water, the Symptoms of Lying in Women, Lochia, *&c.* the Green-Sickneſs, *Furor Uterinus*, and Womens Melancholy. You are to obſerve, that whatſoever is requiſite to be done by manual Operation, muſt be dexterouſly perform'd, as in the falling down of the Womb, and more eſpecially in difficulty of Travail, either by ſome truly expert Woman, or rather a Man Midwife. Now for Medicines proper in the aforeſaid Diſeaſes, are my *Vin. vit. propr. Pilula ſam. nep.* the *Magiſterial Salt* of *Steel*, the *Powers* of *Amber*, but more eſpecially the *Narcotick Sulphur* of *Venus*, dilated in my *Vin. vit. propr.* For it is not only good in haſtening the Delivery, but alſo eaſes After-pains, and takes off thoſe Symptoms which are incident to Women that lie in, *&c.*

☞ For Diſeaſes incident to Children, *ſc.* the Jaundice, Children's Gripes, Belching, Hiccough, Nauſeouſneſs, Heart burn, Vomiting, Curdling of the Milk, *&c.* Loolneſs and Coſtiveneſs, a Thruſh, Fits, difficult breeding of Teeth, Childrens Coughs and Aſthma's, Worms, Conſumptions, Rickets

s, the Stone, Stoppage and Incontinence
f Urine, Agues and Fevers, *&c.* take my
oyal Cordonum lenitivum, as 'tis prefc ibed in
ur *Spagyrick Philofophy Aſſerted*, alſo our *Vi-*
um vit. pr pr. P.lula ſam. nep. and *Ens vit.*
detall. which will anſwer all that can be de-
'd by, or from a ſpecifick Medicine. And
eing I have given their true Uſe and Doſe
before cited, I ſhall omit them here, and
efer you thither for your ample ſatisfaction.

☞ Now for external Maladies, and ſuch
belong to the Chirurgical part, as *Wounds*,
ruiſes, *Squatts*, *Ulcers*, *Cancers*, *Fiſtula's*,
Voli me tangere's, &c. there is no better
emedies can be preſcribed than our *Balſa-*
um vegetat. & Catholic. the *Volatile Spirit of*
triol, and *Paragorick Spirit*, and principal-
, our *Vinum vit. proper.* and the *Narcotick*
lphur of *Venus*, and the *Spirit of Tartar*,
hich will perform the Cure, when not to
reach'd by other Medicines; and that
ith great eaſe and ſafety.

Now, Friendly Reader, you are to ob-
rve, that what we have writ of the Virtue
the forenamed Medicines, we know by
ng experience to be certainly ſo, as having
lieved many thereby, in ſuch deplorable
aſes, that they have been given over by
ther Phyſicians, as we have inſtanc'd and

demonstrated in our *Spagyrick Philosophy asserted* to which I refer every true and ingenious Inquirer, for their full Satisfaction; it being an Epitome or Abstract, containing the Marrow of *George Starkey*, *Van Helmont*, *Paracelsus*, and other Ancient Philosophers Writings, according as we have obtained the true Interpretation thereof, by labouring in the Fire, and (as I may truly say) with the expence of several hundreds of Pounds; neither have I been slack or wanting in any thing, which might contribute to the obtaining of true Art and Science, having Travelled much, and in that, have had the benefit of the greatest Curiosities, esteemed by the most Learned Professors in any of the European Universities, conversing with many Artists of several Nations, *&c.* So then these being compil'd for my own Practice, yet we having a design of general Service, or for the good of such which have not had the like advantage; therefore if they apply themselves to me in Difficulties, they may be instructed or fitted as they desire.

Thus ye *Britannian* Artists, let me see your Smiles, *viz.* The Use and Encouragement of this so useful an Art, that so its product may become serviceable to many Lands: for this End was it published.

Farewel.

From

From the Academia Spagyrica Nova, *where those aforenamed Medicines are truly and faithfully prepared for the Publick Use.*

Observe, *Such as are desirous to make use of any of them, must apply themselves to me, or our Operator*, THO. NEWTON, Chymico-medicus & Discipulus Spagyricæ Philosophiæ.

POST-

POSTSCRIPT.

IN this we shall give a short review of what is Written, and lay down the true Method of Exalting any of the Small and Imperfect Liquors to a great Degree of Perfection, which may be properly called *Vinum Fortificatum*, because doubled in its Strength, *&c.* Now in the next Impression of this *Britannian Magazine* we design to add some Excellent Rules concerning the Planting, Raising, and Grafting Apple-Trees, Pear-Trees, Currant Trees, *&c.* and the quickest way for raising Nurseries which will be contain'd in our first Chapter; in the second we shall shew the Office of Art, in making and exalting of Liquors principally of Artificial Wines, that being the Scope and End of this Book; and in Page 31. we have said that one Receipt cannot be sufficient for all sort of Liquors for some kind of Fruits being made with Water into Wine, will soon sour and rop as having not Bodies sufficient for their Sub-

sistenc

sistence, and will not yield in Distillation Spirits sufficient for the making of *Vinum Fortificatum*, or that which some call *Cyder*, or *Wine-Royal*; therefore I think it convenient for the full Instruction of those that design to Encourage or advance these Liquors, to give them these four following Observations concerning the most exact Way of Exalting the same.

First, if you desire to have your Cyder, Perry, or Wine durable, the Fruits must be gathered in such a time as no Moisture is on them, but that the Sun hath exhal'd the same; For to be sure, if they are gather'd in wet Weather, they will be musty; now your Fruits are not to be gather'd Green, not rotrenly ripe, but in their turning and fullest Richness, *&c.*

Secondly, you are to observe, That your Fruit being well gathered, and taken from their Stems, they may lie in a Tub 3 or 4 Days, by which Means, being broken and pressed, 'twill sooner admit of Fermentation; for 'tis observable, especially for Apples and Pears, that they are not so fit for the Press, till they have lain so long on heaps as to sweat and dry again; for by such a natural Action, their friendly Virtues are the more easily manifested; For we have observed this in making our *Vinum ribes-*

ficum

ſium, or Curran Wine, and for every Gallon of Currans, if we add three Pints of Honey, or Sugar-water, or letting of them lie about 14 or 18 hours, the Wine will gain abundantly the ſtronger Body; for a ſmall Quantity of Sugar acuates and ſtrengthens the Water ſo as to cauſe it to draw forth the whole Virtues of the Fruits, eſpecially if they be well broken and mixed together, and being preſſed out, you may let it refine from its firſt Settlings, and then rack it off from thoſe groſs Lees, if you deſire to make a *Vinum Fortificatum* thereof.

Thirdly, Theſe Wines being made, muſt lie at the leaſt 8 or 10 Weeks, to come up to their full Body and Strength; for 'tis obſervable that no New Wine will give any more than an aqueous Phlegm in Diſtillation, until they have fully paſſed the Fermentation or Working, and begin a little to ſour, for then thy afford the greateſt plenty of Spirit; but I mean not ſo ſour as to make Vinegar, for then the Spirit is oiliſied and concentricated, and again admits of its weakeſt part firſt, therefore I mean, ſuch a Sower as manifeſts the Ceſſation of Fermentation only.

Fourthly, Thoſe Syrups or Sweets, that you add to your Wines, are moſt proper to be made from the cold diſtill'd Water of the

the same, in which the Body of the Fruits are macerated, or else from the Juices decocted with Sugar, and well clarified with Whites of Eggs from time to time, until your Syrup becomes exceeding fine and pure, this will (being added to your Liquor) better satisfie hungry Nature, which must always have something to feed upon, as we see by Experience in foreign Wines; For there is no *Champaigne*, *Burgundy*, *Frontiniack*, *Greek* or *Florence* Wines, but what are in some measure or other upheld by Art.

You may remember that I said in the two first Chapters, that the Fumes of burning Sulphur wonderfully preserves Wines; for although you may observe all these aforesaid Observations, yet if you meet with an improper Cask, it may give an ill Tang to your Wine: In *Holland*, the Method we have to prevent this, is thus, They . . large Brimstone Matches, and some dip them in Coriander-seeds, and burn them in the empty Cask, just before they put their Wines in, and thus they do so often as they are racked, and so you may do with your Cyders and artificial Wines; this being an excellent Expedient to prevent ill Tasts and Fermentation; as also to preserve the Wine.

☞ There

☞ There are many other ways in preserving of Liquours, amongst which my *Spiritus Odontalgiacus* is of wonderful Efficacy: For 'tis found a rare Preservative against Corruption, recovering dying Beer, Ale, Cyder, or Wine from their decaying; and a Cure for Beer when sick and roping, and 'tis not only a Preserver for these, but also for Flesh, keeping it so long from Corruption, as that there is not any Embalming in the World can go beyond it for the keeping of a Dead Carkass; nor no salting comes near its Efficacy, as to Conserving Meat, Fowls or Fish, which by this means are not only kept considerably from Corruption, but made a Mummial Balsam, which is it self a Preservative to such as shall take thereof, being a rarity very advantageous for such as have bad Digestions whence Corruptions do proceed, *&c.*

The Wine that is preserv'd, hath also many excellent Virtues, as is aforesaid; as also prevalent in abating the Thirst in Fevers, and taking off of feverish Symptoms, which we shall desist from here, and come now to the advancing of small Wines, into a *Vinum Fortificatum*, which may be by the *Quintessence* of *Wine*, or my *Sal Panaristos*, be made Superior to *Wine* or *Cyder Royal*, as some name it, whereof we shall now speak.

Vinum

Vinum Fortificatum. &. A Barrel or Hogshead of small Wine, Cyder, or any other, and put it into a Copper-Still, and distil it as long as any Goodness comes, according as we have in Page 63 and in Page the 60th. where we have advis'd, that the Spirit should run through a Funnel, into a Vessel placed under Ground, according to the *Dutch* Method: This Spirit having stood 10 or 12 Days, may be distill'd a second time, which is call'd Rectification; then proceed thus; First draw out so many Beer Pints from the full Cask or Hogshead, as there are Gallons contained in it, and fill it up with the Spirit, only adding 5 or 6 Pounds of its own Syrup, made as before touch'd at, and stir it all together, then stop them down very close, and once in 7 Days or thereabouts give it Air to the Vent, and in 10 Weeks time, or thereabout, 'twill be fit to drink: Observe that this Mixture be put into good Wine-Vessels, for in Glass 'twill not easily admit of Fermentation, for that is prevented by the Salts from whence the Glass is made, keeping out the Spirituality of the Air, which brings the Liquor to drink fragrant and well, by Reason of the hidden and internal Fermentation, which gives it its Ripeness and Maturity; and if you hang in this Liquor two Ounces of fixed Nitre put up in a Linen Rag

Rag into the Bung-hole at the top of the Cask, and let hang down in the Liquor, 'twill soon ripen it, or any other new VVines, and render sour ones drinkable: For this Art of bettering VVines, we are beholding to the worthy and ingenious *Glauber*; according to what is laid down in his VVorks, *Part* 1. *Pag.* 158. as we before quoted in *Pag.* 44*th.* of this Book; for that is the true Ground of making *Vinum Fortificatum*, which said Author's VVorks were published before any *Cyder-Royal* was thought on; for 'tis a great Error not to render to every Author his due Honor for his Invention and to assume to our selves that which really belongs not to us, *&c.*

Now by those Ways and Methods, any of the English Liquors, (*viz.*) Cyder, Perry, *&c.* may be advanced to the full strength of Foreign Wines, and more-especially those of Currans and Goosberries, which will give a Wine much like some of those that come from the *Canary* Islands, and may in all things be as profitable to English Bodies; nay, in some kind, more advantageous, as having Affinity to the Climentary Constitutions, as we have said in the Preface.

Now you are to observe, that if any of these aforesaid Liquors, or Wines, should come

come upon the Fret, which will destroy it; you must, as they do in *Germany*, draw it off into other Vessels, and do so once in eight Days, until it hath done spattering, for by this spattering, the Lees are taken from it, wherein the gross and fretting Sulphur is contained: You must observe, that whilst it thus frets, your Cask must not be too full, nor close stopt, but after it ceases, you may stop it as close as may be; but if you should fear, that any Action still remains, give it Air at the Vent-hole, once in four or five Days for your Satisfaction; observing that my *Spiritus Odontalgiacus* being imbodied by *Sal prunellæ*, and hang it in the Cask, as before directed, will stop the violence of such a Fret; but more especially, my *Sal Panaristos*.

Furthermore, if any of these aforesaid Liquors, Wines, or *Vinum Fortificatum* should become unpleasant and unfit to be drunk, then take a Cask of it, and a Cask of new Liquors or Wines, of the same Fruit, before it be quite clear or fine, and mix them together in two other Casks, well sweetned as before directed, and adding a due quantity of Syrup and Spirits, and in two or three Months time 'twill become excellent and pleasant Liquor, and the more especially if you add thereunto some fixed *Niter*,

Philo-

Philosophically prepared, as the Author does it.

Thus much at this time for the way of preparing, advancing, and preserving Liquors, Wines, *&c.* which I shall now leave, and proceed to speak of the remaining Virtues of the Author's noble and unparallel'd *Spiritus Odontalgiacus*, or a singular and excellent Spirit for whitening and preserving the Teeth curing the Scurvy in the Mouth, and preventing the original Cause of the Toothach, taking off the cause of Putrefaction, and so cures a Stinking Breath, *&c.*

For if you scower your Teeth therewith two or three times, they will become purely white, like Ivory; the Mouth being washed therewith, it prevents the growing of the yellow Scales, which usually adhere to the Teeth, diverts Rheums, and takes off the cause of Putrefaction, and so preserves them from a future Corruption; it kills Worms in the Teeth, fastening those that are loose; and if this Spirit was generally us'd, it would so prevent the Pain in the Teeth, that the Tooth drawer for the future might expect but little work. 'Tis likewise observ'd, that it brings good flesh upon the Gums. 'Tis also excellent against Sore Throats, being gargled therewith, 'twill a-

bate

ate any Swelling, as *Angina*'s, *Struma*'s;
s also prevalent against the Inflammation
the Palate of the Mouth, Uvula of the
hroat, or Almonds of the Ears, which
e then usually said to be fallen. 'Tis also
evalent against the Head-ach, and to di-
rt Rheums from the Eyes, by washing the
emples therewith; likewise to take away
etters, Morphew, Itch, or Scabs.

'Tis wonderful also in internal uses, being
ken six or eight drops twice a day in the
ual drink, or before each Meal, it doth
t only cure the Scurvy in the Mouth, but
o any Scorbutick humour whereso ever;
weetens the Breath, prevents Corruption,
es the Body from Rheums, opens Ob-
uctions, cures tickling Coughs and harsh-
s, abates the preternatural heat and thirst
Feavers, beyond many other Remedies;
prevalent in the Strangury, Cholick,
d Arthritical pains; and by its excellent
tersive quality cleanses the Body from
t, which is the beginning of many Dis-
es, taking off the very bud of Putrefacti-
both in Young and Old. In fine, I re-
mmend this Spirit to the World from Ex-
ience as an excellent internal and exter-
Remedy, demonstrating those Virtues
ibuted to it, and that it is not to be paral-
by any short of its own Ens.

Now

Now for a Conclusion of this Postscript I thought it necessary to advertise all that are desirous to be satisfy'd in any point herein contained, that the Author will be very ready to lend his aid for that end, with this Proviso, that what Letters are sent by Post may be paid, otherwise I shall not be free to receive them, because the Expence, that hath been of late, hath been so great about Nice Queries, which if continued would sink a considerable Sum of Money, to the Authors great Detriment; but from such that I teach any part of the *Chymical* or *Spagyrical Art*, whether according to the *Schroderian*, *Cartesian* or *Helmontian* way may be free, as being a real concern, wherein I am paid for my trouble, Time, or Expence, *&c.*

FINIS.

BOOKS Printed for *N. Boddington* at the *Golden-Ball* in *Duck-Lane.*

THe much esteemed History of the ever Famous Knight Don Quixote de Mancha: Containing his many wonderful Adventures and Atchievements, very pleasant and Diverting. With the Comical Humours of Sancho Pancho, his remarkable Squire, &c. In Two Parts. Being an entire History of all the Memorable Transactions Recorded of them. Illustrated with Copper-Plates, representing Eleven of the most remarkable Passages in the History, curiously Engraven.

2. The Experienc'd Secretary; Or, Citizen and Countryman's Companion. In Two Parts. Part I. Containing the most curious Art of Inditing Familiar Letters, in an excellent Stile, relating to Business in Merchandize, Trade, Correspondency, Familiarity, Friendship, and on all Occasions: Also Instructions for Directing, Superscribing and Subscribing Letters, with due respect to the Titles of Persons of Quality and others: Rules for Pointing and Capitalling in Writing, *&c.* The Prizes of Inland and Out-land Letters, by way of Postage,

ſtage, Poſt-Days, and Poſt-Miles, with Towns and Villages to which the Penny Poſt goes, and how often in a Day Letters may be ſent, and Anſwers expected: Likewiſe a ſhort Vocabulary or Dictionary, Explaining hard Engliſh Words. Part II. Containing the Nature of Writings Obligatory, &c. with Examples or Precedents of Bonds, Bills, Letters of Attorney, Releaſes, Acquittances, Warrants of Attorney, Deeds of Gift, Aſſignments, Counter-Security, Bills of Sale, Letters of Licenſe, Apprentices Indentures, Bills of Exchange, Foreign and Inland, and other Writings made by Scriveners Notaries, &c. The Prizes of Stamps on Paper, &c. A continued Table of Terms, and their Returns. Tables of Intereſt and Anuity, &c. The Latin Names of Men, Women, Countries, Cities, Trades, Summs of Money, Date of the Months, Years, Reigns, &c. in the proper Latin Caſes. By T. Goodman, Eſq;

3. The Triumph of Wit; Or, Ingenuity Diſplay'd in its Perfection: Being the neweſt and moſt uſeful Academy. In Three Parts. Part I. Containing Variety of excellent Poems, Paſtorals, Satyrs, Dialogues, Epigrams, Anagrams, Acroſticks, choice Letters, with their Anſwers, Epitaph

Poeſie

Poesies, Titles of Honour and Directions, Complemental Expressions and Addresses: Also Directions relating to Love and Business, and the newest, best, and exactest Collection of Choice Songs Part II. Containing the whole Art and Mystery of Love, in all its nicest Intrigues, and curious Particulars, promising wonderful Success, as well in a happy Choice, as in the great Affair of Courtship to either Sex; with the Description and Anatomy of perfect Beauty. Part III. Containing the Mystery and Art of Canting, with the Original and Present Management thereof, and the ends to which it serves, and is employed. Illustrated with Poems Songs, and various Intrigues in the Canting Language, with the Explanation, &c. To which is added, Instructions for Dancing, with Musical Notes The Third Edition, with New and Large Additions in every Part.

4. The Compleat Royal Jester: Containing the Choicest and Newest Domestick and Foreign Merry Jests, Pleasant Jokes, Elaborate Puns, Witty Quibbles, Smart Repartees, Wise Sayings, Ridiculous Bulls, Romantick Stories With other Pleasant Fancies Done by several Hands. The Second Impression.

5. The

5. The Protestant's Crumbs of Comfort: Containing, 1. Prayers and Meditations; with Ejaculations for every Day in the Week, and other Occasions. 2. Thanksgivings for Deliverances from Popery, Tyranny, and Arbitrary Power. 3. The Rebellion in Ireland, and Massacre of Paris. 4. The Learned Bishop Usher's Prophecy, concerning Ireland, and the Down-fall of Rome. 5. Advice to the late Besieged in London-Derry, under that Reverend Divine, and Valiant Commander Col. George Walker. The Third Edition Illustrated with Pictures suitable to each particular Occasion.